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Bible Lessons

FOR THE

Sunday-School Concert;

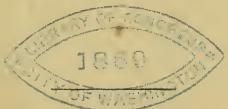
OR

CHILDREN'S SERVICE.

(FROM "CHILDREN IN THE TEMPLE.")

BY

REV. H. CLAY TRUMBULL.



SPRINGFIELD, MASS.:
W. J. HOLLAND & CO.
1869.

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THE CHILDREN'S SERVICE.

A Cheap Edition in Paper Covers.

On the author's recommendation, the publishers of "CHILDREN IN THE TEMPLE" have issued Part III. of that book, comprising the Bible Lessons, by itself, in paper covers. This will put the Lessons within reach of every Teacher, that they may be used at Sunday-School Concerts, or other Meetings of the Children, in accordance with the suggestion on page 85.

Copies of these Lessons—Part III. complete—can be obtained of the publishers direct or of any bookseller, at Fifty Cents per copy, or twelve copies for Five Dollars, postage paid.

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SPECIMEN BIBLE LESSONS

FOR

THE CHILDREN'S SERVICE.

THE lessons which follow were collected by the author of this volume in a wide field of observation and experience. Almost without exception, they have been already used successfully by pastors or superintendents in children's meetings. But little time will now be required to prepare them for use in any school or congregation. If each teacher has a book, the required references may be written therefrom on cards or slips of paper, and distributed to the scholars a week or more previous to the day of recitation, to give sufficient time for the committal of the texts. The cards should be numbered to correspond with the figures in the book, that the references may be readily called for in order.

If, in recitation, there should be any failure of a scholar to respond, the teacher should recite or read the required passage, that there be no break in the chain of proofs. It will be well also for the leader to repeat any passage not given so as to be clearly heard,

although with a little effort each scholar can be taught to recite audibly and with distinctness.

The opening and closing exercises introductory to some of the lessons which follow, may be used appropriately at the ordinary sessions of the Sunday-school.

LESSON I.

THE EXISTENCE AND ATTRIBUTES OF GOD, OUR CREATOR, KING, FATHER, AND BENEFACTOR, AS EXHIBITED IN THE PSALMS OF DAVID.

(Originally prepared for the Sunday School of the Asylum Hill Congregational Church, Hartford, Ct.)

INTRODUCTORY EXERCISES.

At the call to order the assembly rises.

The leader says:

Hearken unto me, O ye children: . . . Hear instruction and be wise, and refuse it not. Prov. viii. 32, 33.

The assembly responds:

Seek ye out of the book of the Lord, and read. Isa. xxxiv. 16.

Leader. Every house is builded by some man; but he that built all things is God. Heb. iii. 4.

Of him, and through him, and to him are all things. Rom. xi. 36.

In him we live, and move, and have our being. Acts xvii. 28.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Deut. iv. 39.

Assembly. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Rev. iv. 11.

Leader. The Lord our God is righteous in all his works which he doeth. Dan. ix. 14.

A God of truth and without iniquity, just and right is he. Deut. xxxii. 4.

He is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. Dan. vi. 26.

And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35.

Assembly. Thine, O Lord, is the greatness and the power, and the glory and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. I. Chron. xxix. 11.

Leader. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. Prov. iii. 19.

With him is wisdom and strength, he hath counsel and understanding. Job xii. 13.

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. I. Chron. xxviii. 9.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Heb. iv. 13.

Assembly. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom. xi. 33.

All, in concert, say:

To God only wise, be glory through Jesus Christ for ever. Amen. Rom. xvi. 27.

The assembly being seated, a hymn is sung.

Praise to God, the great Creator;
Praise to God from every tongue.—[*Happy Voices, Hymn* 9.

Praise the Lord when blushing morning
Wakes the blossoms fresh with dew.—[*Golden Shower, p.* 43.

Or any hymn of similar character.

All rising, Job. xxxviii. 1–18 and xl. 7–14 are read in alternation by leader and assembly:

Leader. Then the Lord answered Job out of the whirlwind and said,

Assembly. Who is this that darkeneth counsel
By words without knowledge?

Leader. Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.

Assembly. Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.

Leader. Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?

Assembly. Whereupon are the foundations thereof fastened!
Or who laid the corner-stone thereof;

Leader. When the morning stars sang together,
And all the sons of God shouted for joy?

Assembly. Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb?

Leader. When I made the cloud the garment thereof,
And thick darkness a swaddling-band for it,

Assembly. And brake up for it my decreed place,
And set bars and doors,

Leader. And said, Hitherto shalt thou come, but no further:
And here shall thy proud waves be stayed?

Assembly. Hast thou commanded the morning since thy days;
And caused the day-spring to know his place;

Leader. That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?

Assembly. It is turned as clay to the seal;
And they stand as a garment.

Leader. And from the wicked their light is withholden,
And the high arm shall be broken.

Assembly. Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?

Leader. Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Assembly. Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Leader. Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Assembly. Wilt thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
Leader. Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Assembly. Deck thyself now with majesty and excellency;
And array thyself with glory and beauty.
Leader. Cast abroad the rage of thy wrath:
And behold every one that is proud, and abase him.
Assembly. Look on every one that is proud, and bring him low;
And tread down the wicked in their place.
Leader. Hide them in the dust together;
And bind their faces in secret.
Assembly. Then will I also confess unto thee
That thine own right hand can save thee.

Prayer is offered, closing with the Lord's prayer, in which all unite.

All rising, the assembly unite in singing a hymn.

Come, sound his praise abroad,
And hymns of glory sing.

[*Am. S. S. Hymn Book, p.* 52.

All being seated, the leader reads the first fourteen verses of the first chapter of St. John's Gospel, adding a few words of explanation as to the identity of the Word with Jesus Christ.

The members of the infant department rise and recite as follows, from the Infant Catechism, (one

scholar giving a question and the next an answer, and so on, as in responsive recitations of Scripture):

Q.—Who made the world? who dress'd the earth?
Who gave the flowers and fruits their birth?

A.—'Twas God, by whose almighty power
The shower falls and blooms the flower.

Q.—Who placed the glorious sun on high?
Who spread abroad the starry sky?

A.—'Twas God, who said, Let there be light;
'Twas God, who made the heavens so bright.

Q.—Who made this little frame of mine?
Who made my soul, almost divine?

A.—God's wondrous power my body framed,
And from his breath my spirit came.

Q.—And who is God? Where does he dwell?
How great he is no tongue can tell.

A.—He dwells in heaven too far to see,
And yet he stoops to look on me.

Q.—How near is God? Does he e'er come
To see me in my earthly home?

A.—Yes; near thy path and round thy bed,
He hears whatever there is said.

Q.—How good is God! I've heard it said
He counts the hairs upon my head.

A.—He hears the ravens when they call;
He watches when the sparrows fall.

Q.—Can God love me?—so great, so high,—
Me, in my helpless infancy?

A.—Yes, when on earth he came to dwell
He loved the little children well.

Q.—What were the words he kindly said
When on their heads his hands he laid?

A.—Suffer the lambs to come to me;
Like such must my disciples be.

[In teaching this lesson to the children, the questions and answers should be fully explained. The rhyming is useful in impressing the lesson when it is fairly understood.]

All rising, the leader says:

Remember now thy Creator in the days of thy youth. Eccl. xii. 1.

The assembly responds:

My father, thou art the guide of my youth. Jer. iii. 4.

Leader. Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov. iii. 5.

Assembly. Though he slay me, yet will I trust in him. Job xiii. 15.

Leader. In all thy ways acknowledge him, and he shall direct thy paths. Prov. iii. 6.

All being seated, a hymn is sung.

How gentle God's commands,
How kind his precepts are.

[*Song Flowers, p.* 29.

GENERAL EXERCISES.

The leader says: The Psalms are full of evidences of God's existence, as shown in his works of creation and providence. It was not the purpose of the Psalmist to declare, in so many words, a truth which it seems impossible should be doubted; and when such declar-

ations are made, it is only that they may serve as incentives to trust, or as a ground of supreme consolation.

1. Will the first division [or class*] repeat some of the verses in which David in this way affirms the existence of God?

Division [or class] No. 1 rises, and its members recite, simultaneously or in consecutive order, as follows:

The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted. Psalms xviii. 46.

That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth. Psalms lxxxiii. 18.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

For all the gods of the nations are idols; but the Lord made the heavens.

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Psalms xcvi. 4, 5, 10.

2. *Leader.* Do any deny the existence of God? and who are they?

Div. No. 2. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. Psalms xiv. 1.

3. *Leader.* Even without the Bible, are there not proofs enough of God's existence in his works, to leave men without excuse for disbelief?

Div. No. 3. The heavens declare the glory of God; and the firmament sheweth his handywork.

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*Each class can take a section of this lesson, or two or more sections can be assigned to one class.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard. Psalms xix. 1, 2, 3.

4. *Leader.* Is God the absolute sovereign of the universe?

Div. No. 4. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Psalms ciii. 19.

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. Psalms xciii. 1.

5. *Leader.* Repeat some passage in which the Psalmist asserts God's sovereign rule over the world of nature.

Div. No. 5. In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land. Psalms xcv. 4, 5.

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries. Psalms cxxxv. 6, 7.

6. *Leader.* And over angels and men.

Div. No. 6. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? Psalms lxxxix. 6.

For the kingdom is the Lord's: and he is the governor among the nations. Psalms xxii. 28.

For God is the King of all the earth: sing ye praises with understanding. Psalms xlvii. 7.

7. *Leader.* Does God himself, through the mouth of the inspired Psalmist, assert his sovereignty?

Div. No. 7. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. Psalms xlvi. 10.

8. *Leader.* God is a rightful sovereign; (1st.) because he created all things. How does David express this?

Div. No. 8. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Psalms c. 3.

The heavens are thine, the earth also is thine: as for the world, and the fullness thereof, thou hast founded them.

The north and the south thou hast created them: Tabor and Herman shall rejoice in thy name. Psalms lxxxix. 11, 12.

9. *Leader.* He is a rightful sovereign; (2d.) because he preserves, and sustains the works which he has created. What does David say of this?

Div. No. 9. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

These wait all upon thee; that thou mayest give them their meat in due season.

That thou givest them, they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Psalms civ. 13, 14, 27, 28, 29, 30.

10. *Leader.* Is not this a reason why God should be worshiped and obeyed?

Div. No. 10. O come, let us worship and bow down: let us kneel before the Lord our maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,

Harden not your heart. Psalms xcv. 6, 7, 8.

11. *Leader.* Is God's reign eternal?

Div. No. 11. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Psalms xc. 2.

Thy throne is established of old: thou art from everlasting. Psalms xciii. 2.

12. *Leader.* Is God subject to change? or is he "the same, yesterday, and to-day, and forever?"

Div. No. 12. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

But thou art the same, and thy years shall have no end. Psalms cii. 25, 26, 27.

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Psalms xxxiii. 11.

13. *Leader.* Is he a God of infinite power?

Div. No. 13. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Psalms lxxxix. 8.

14. *Leader.* Is God as far above earthly beings in majesty as in power?

Div. No. 14. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who

maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire. Psalms civ. 1, 2, 3, 4.

15. *Leader.* Is he an infinitely wise, an omniscient God?

Div. No. 15. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? Psalms xciv. 9, 10.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Psalms cxxxix. 4, 5, 6, 12.

Great is our Lord, and of great power: his understanding is infinite. Psalms cxlvii 5.

16. *Leader.* God is not only himself all-wise, but the source of all true wisdom for man.

How did David become wise?

Div. No. 16. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts. Psalms cxix. 98, 99, 100.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Psalms cxi. 10.

17. *Leader.* How has David expressed the truth of God's omnipresence—or that he is an everywhere-present God?

Div. No. 17. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uppermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me. Psalms cxxxix. 7, 8, 9, 10.

18. *Leader.* We have heard the Psalmist's testimony to the existence of God, his rightful sovereignty, and the perfection of his natural attributes,—his unchangeableness, omnipotence, and omnipresence. Let us next consider those passages in which his moral attributes are affirmed,—his holiness, justice, truth, goodness, and mercy.

In what verses does David declare the holiness of God?

Div. No. 18. But thou art holy, O thou that inhabitest the praises of Israel. Psalms xxii. 3.

The Lord is righteous in all his ways, and holy in all his works. Psalms cxlv. 17.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness. Psalms xcvii. 12.

19. *Leader.* What does he say of his justice?

Div. No. 19. Thou dost establish equity, thou executest judgment and righteousness in Jacob. Psalms xcix. 4.

Justice and judgment are the habitation of thy throne. Psalms lxxxix. 14.

20. *Leader.* What is said of his truth?

Div. No. 20. For the word of the Lord is right; and all his works are done in truth. Psalms xxxiii. 4.

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Psalms cxix. 160.

21. *Leader.* The Psalmist loved especially to celebrate the mercy of God. Repeat some verses in which he proclaims it.

Div. No. 21. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. Psalms lxxxvi. 15.

O give thanks unto the Lord; For he is good: for his mercy endureth forever.

O give thanks unto the God of gods: for his mercy endureth forever. Psalms cxxxvi. 1, 2.

22. *Leader.* Does God's mercy, infinite though it is, lessen his just anger against sin?

Div. No. 22. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Psalms v. 4, 5.

God judgeth the righteous, and God is angry with the wicked every day.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready. Psalms vii. 11, 12.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Psalms ii. 12.

23. *Leader.* The longest Psalm, [which is it?] is full of the excellence of God's law. Repeat some of the verses which especially declare this.

Div. No. 23. And I will delight myself in thy commandments, which I have loved.

My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

The law of thy mouth is better unto me than thousands of gold and silver.

Thy word is a lamp unto my feet, and a light unto my path. Psalms cxix. 47, 48, 72, 105.

24. *Leader.* May this God of infinite greatness and of infinite holiness be the refuge and trust of his children?

Div. No. 24. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. Psalms xviii. 2.

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Psalms xlvi. 1, 2, 3.

25. *Leader.* Will God surely save those who rightly put trust in him?

Div. No. 25. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. Psalms xxxiv. 17, 22.

But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. Psalms xxxvii. 39, 40.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Psalms lxviii. 19.

26. *Leader.* Are we assured of God's watchful care of all who are his?

Div. No. 26. Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psalms cxxi. 4, 5, 6, 7, 8.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Psalms xxiii. 4.

Leader. Let us all unite with the Psalmist in blessing and praise to God—our Creator, King, Father, and Benefactor.

All rising, recite in concert:

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul. Psalms ciii. 20, 21, 22.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen. Psalms lxxii. 18, 19.

An appropriate hymn is sung, as:

Praise the Lord who reigns above
And keeps his courts below. [*Happy Voices, p.* 172.

The service is then closed with the benediction, if the pastor is present.

LESSON II.

OLD TESTAMENT PROPHECIES CONCERNING JESUS CHRIST, WITH THEIR FULFILLMENT AS RECORDED IN THE NEW TESTAMENT.

For opening exercises, either of the schedules already given may be used, with variations, as follows:

OPENING SENTENCES.

Leader. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. I. Tim. i. 15.

Assembly. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him. Dan. ix. 9.

All. The blood of Jesus Christ his Son cleanseth us from all sin. I. John i. 7.

Or,

Leader. God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the devil; for God was with him. Acts x. 38.

Assembly. God also hath highly exalted him and given him a name which is above every name. Phil. ii. 9.

All. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12.

SCRIPTURE READINGS.

To be read in alternation by leader and assembly:

Ho, every one that thirsteth, come ye to the waters, &c. Isaiah lv.

To be read by the leader, and briefly explained by him:

Luke ii. 8–20.

HYMNS.

All hail the power of Jesus name!—*Coronation.*
Come let us sing of Jesus.—*Song Flowers.*
I think when I read that sweet story of old.—*S. S. Hosanna.*

CHANT.

The people that walked in darkness have seen a great light, &c. Isa. ix. 2, 6, 7.

In this exercise, thirty prophecies are named, with their corresponding fulfillment or re-affirmation. A teacher can announce the prophecy and his class recite its fufillment. Or, one class can announce the prophecy, and the next class the fulfillment. Or these two plans may be combined, so that each class may have a share in the exercise, whether the school be large or small. Where more than one verse is included in a reference, the several scholars of a class may each recite one; or the entire class may recite them in concert.

The leader will announce the subject of the prophecy, in each case, as he calls on the class or division for recitation.

GENERAL EXERCISES.

Leader. What was the prophecy as to the birthplace of Jesus?

Teacher of Class No. 1. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel;

whose goings forth have been from of old, from everlasting. Micah v. 2.

Leader. What is the record of the fulfillment of this prophecy?

Class No. 1. Jesus was born in Bethlehem of Judea in the days of Herod the King. Matt. ii. 1.

Leader. What was the prophecy as to the homage he should receive?

Teacher of Class No. 2. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. Psalms lxxii. 10, 11.

Leader. Will you show its fulfillment?

Class No. 2. Behold, there came wise men from the east to Jerusalem.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Matt. ii. 1, 11.

Leader. As to his being a dweller in Egypt?

Teacher of Class No. 3. When Israel was a child, then I loved him, and called my son out of Egypt. Hos. xi. 1.

Leader. Its fulfillment?

Class No. 3. When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Matt. ii. 14, 15.

Leader. As to the forerunner of his ministry?

Teacher of Class No. 4. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. xl. 3.

Leader. Its fulfillment?

Class No. 4. In those days came John the Baptist, preaching in the wilderness of Judea,

And saying, Repent ye: for the kingdom of heaven is at hand. Matt. iii. 1, 2.

Leader. As to his humility?

Teacher of Class No. 5. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street. Isa. xlii. 1, 2.

Leader. Its fulfillment?

Class No. 5. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all:

And charged them that they should not make him known. Matt. xii. 15, 16.

Leader. As to the guilelessness of his life?

Teacher of Class No. 6. He had done no violence, neither was any deceit in his mouth. Isa. liii. 9.

Leader. Its fulfillment?

Class No. 6. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Leader. As to his being rejected by his brethren?

Teacher of Class No. 7. I am become a stranger unto my brethren, and an alien unto my mother's children. Psalms lxix. 8.

Leader. Its fulfillment?

Class No. 7. He came unto his own, and his own received him not. John i. 11.

For neither did his brethren believe in him. John vii. 5.

Leader. As to the style of his preaching?

Teacher of Class No. 8. I will open my mouth in a parable: I will utter dark sayings of old. Psalms lxxviii. 2.

Leader. Its fulfillment?

Class No. 8. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Matt. xiii. 34, 35.

Leader. As to his working of miracles?

Teacher of Class No. 9. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. Isa. xxxv. 5, 6.

Leader. Its fulfillment?

Class No. 9. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he, whosoever shall not be offended in me. Matt. xi. 4–6.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. John xi. 47.

The superintendent recites:

Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth. II. Chronicles vi. 4.

How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts x. 38.

The pastor if present, may recite:

For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him:

And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

For it pleased the Father, that in him should all fulness dwell. Col. i. 16–19.

All rising, recite in concert:

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v. 8.

A hymn is sung.

Saviour, like a shepherd lead us,
Much we need thy tender care.
[*Golden Chain.*

Leader. What was the prophecy as to the public entry of Jesus into Jerusalem?

Teacher of Class No. 10. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zech. ix. 9.

Leader. What is the record of its fulfillment?

Class No. 10. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me.

And if any man say aught unto you, ye shall say, the Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Matt. xxi. 1–5.

Leader. As to his betrayal by a friend?

Teacher of Class No. 11. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

But it was thou, a man mine equal, my guide, and mine acquaintance.

We took sweet counsel together, and walked unto the house of God in company. Psalms lv. 12–14.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Psalms xli. 9.

Leader. Its fulfillment?

Class No. 11. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. John xiii. 18, 21.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. Mark xiv. 10.

Leader. As to the price of his purchase?

Teacher of Class No. 12. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. Zech. xi. 12.

Leader. Its fulfillment?

Class No. 12. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said unto them, What will ye give me, and I will deliver

him unto you? And they covenanted with him for thirty pieces of silver. Matt. xxvi. 14, 15.

Leader. As to the use made of his purchase-money?

Teacher of Class No. 13. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Zech. xi. 13.

Leader. Its fulfillment?

Class No. 13. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in. Matt. xxvii. 6, 7.

Leader. As to his patience and silence under suffering?

Teacher of Class No. 14. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isa. liii. 7.

Leader. Its fulfillment?

Class No. 14. And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly. Matt. xxvii. 12–14.

Leader. As to his being smitten on the head?

Teacher of Class No. 15. They shall smite the judge of Israel with a rod upon the cheek. Micah v. 1.

Leader. Its fulfillment?

Class No. 15. And they spit upon him, and took the reed, and smote him on the head. Matt. xxvii. 30.

Leader. As to his being condemned with criminals?

Teacher of Class No. 16. And he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isa. liii. 12.

Leader. Its fulfillment?

Class No. 16. And with him they crucify two thieves; the one on his right hand, and the other on his left.

And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. Mark xv. 27, 28.

Leader. As to his being nailed to the cross?

Teacher of Class No. 17. The assembly of the wicked have inclosed me: they pierced my hands and my feet. Psalms xxii. 16.

Leader. Its fulfillment?

Class No. 17. And they crucified him. Matt. xxvii. 35.

Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. John xx. 27.

Leader. As to gall and vinegar being offered him?

Teacher of Class No. 18. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Psalms lxix. 21.

Leader. Its fulfillment?

Class No. 18. They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. Matt. xxvii. 34.

Leader. As to his side being pierced?

Teacher of Class No. 19. They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. Zech. xii. 10.

Leader. Its fulfillment?

Class No. 19. But one of the soldiers with a spear pierced

his side, and forthwith came there out blood and water. John xix. 34.

Leader. As to the preservation of his every bone?

Teacher of Class No. 20. He keepeth all his bones: not one of them is broken. Psalms xxxiv. 20.

Leader. Its fulfillment?

Class No. 20. But when they came to Jesus, and saw that he was dead already, they brake not his legs:

For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. John xix. 33, 36.

Leader. As to his suffering death?

Teacher of Class No. 21. He hath poured out his soul unto death. Isa. liii. 12.

Leader. Its fulfillment?

Class No. 21. Jesus, when he had cried again with a loud voice, yielded up the ghost. Matt. xxvii. 50.

The superintendent recites:

Certainly this was a righteous man. Luke xxiii. 47.
Truly this was the Son of God. Matt. xxvi. 54.

The pastor may add:

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out. Acts iii. 18, 19.

All, rising, recite in concert:

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Psalms xxvii. 8.

A hymn is sung:

I will sing for Jesus.

[*Singing Pilgrim.*

Leader. What was the prophecy as to the division of the garments of Jesus as spoils?

Teacher of Class No. 22. They part my garments among them, and cast lots upon my vesture. Psalms xxii. 18.

Leader. What is the record of its fulfillment?

Class No. 22. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. John xix. 23, 24.

Leader. As to his finding rest in the grave of the wealthy?

Teacher of Class No. 23. And he made his grave with the wicked, and with the rich in his death. Isa. liii. ix.

Leader. Its fulfillment?

Class No. 23. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Matt. xxvii. 57–60.

Leader. As to his resurrection?

Teacher of Class No. 24. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Psalms xvi. 10.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. xxvi. 19.

Leader. Its fulfillment?

Class No. 24. And the angel answered and said unto the woman, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay. Matt. xxviii. 5, 6.

Leader. As to his ascension?

Teacher of Class No. 25. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Psalms lxviii. 18.

Leader. Its fulfillment?

Class No. 25. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 51.

Leader. As to his sitting at the right hand of God?

Teacher of Class No. 26. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. Psalms cx. 1.

Leader. Its fulfillment?

Class No. 26. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

Leader. As to the righteousness of his rule?

Teacher of Class No. 27. Thy throne, O Lord, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness; therefore

God, thy God, hath anointed thee with the oil of gladness above thy fellows. Psalms xlv. 6, 7.

Leader. Its fulfillment?

Class No. 27. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. John v. 30.

Leader. As to his mission as the Saviour of sinners?

Teacher of Class No. 28. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isa. ix. 2.

And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isa xxxii. 2.

Leader. Its fulfillment?

Class No. 28. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. viii. 1.

In whom we have redemption through his blood, even the forgiveness of sins. Col. i. 14.

Leader. As to his becoming the chief corner-stone and sure foundation of the church?

Teacher of Class No. 29. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Isa. xxviii. 16.

Leader. Its fulfillment?

Class No. 29. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. I. Pet. ii. 6, 7.

For other foundation can no man lay than that is laid, which is Jesus Christ. I. Cor. iii 11.

Leader. What Old Testament prophecies of Christ are yet unfulfilled?

Teacher of Class No. 30. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Isa. ix. 7.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psalms lxxii. 8.

Leader. Are these reaffirmed in the New Testament?

Class No. 30. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke i. 32, 33.

Leader. Behold the Lamb of God, which taketh away the sin of the world! John. i. 29.

Assembly. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Rev. v. 12.

All. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Rev. v. 13.

LESSON III.

THIRTY PROMINENT EVENTS IN CONNECTION WITH THE LIFE OF JESUS CHRIST.

OPENING SENTENCES.

Leader. Dost thou believe on the Son of God? John ix. 35.

Assembly. Lord, I believe; help thou mine unbelief. Mark ix. 24.

Leader. Unto you therefore which believe he is precious. I. Peter ii. 7.

SCRIPTURE READINGS.

To be read responsively by leader and assembly:

Psalm ii.

To be read elliptically, as explained on page 47.

Acts x. 34–43.

CHANT.

Luke i. 68–72.

HYMN.

How precious is the story
Of our Redeemer's birth.

[*Happy Voices, p.* 26.

Thou dear Redeemer, dying Lamb,
I love to hear of thee.

[*Song Flowers, p.* 76.

Jesus is our dearest friend,
So tender, tried and true.

[*Golden Censer, p.* 34.

GENERAL EXERCISES.

Each quoted passage, entire, may be recited by a single class in concert; or each member of the class may recite a single text of the passage, until all are given; or each teacher may recite a portion, and his class the remainder; or in any other way the lesson may be so assigned as to give to all their share, according to the size of the school.

Leader. What is said in the word of God, of the rejoicing in heaven over the birth of the holy child Jesus?

Class No. 1. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men. Luke ii. 8–14.

Leader. What is said of the welcome given to the divine child by some of the wise men of earth?

Class No. 2. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Matt. ii. 1, 2, 11.

Leader. What is the record of his exhibition of heavenly wisdom, while yet but a child?

Class No. 3. Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers. Luke ii. 41–47.

Leader. In what spirit did Jesus conduct himself towards his parents when they had found him in the temple?

Class No. 4. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man. Luke ii. 51, 52.

The infant class rises, and recites as follows:

Teacher. Did Christ come into the world as a little child?

Scholars. Jesus became a little child,
Holy and humble, meek and mild.

Teacher. How did he grow up?

Scholars. In wisdom and in stature too,
The holy child, our Saviour grew.

[*Scriptural Lessons.*

No selfish grief he ever felt,
No anger in his bosom dwelt;
But thoughts of love, of praise, and prayer,
Like cloudless sunshine rested there.

[*Tract Primer.*

The entire assembly rising, a hymn is sung:

Long ago the Lord of glory
Lived on earth a little child.

[*Am. S. S. Hymn Book, p.* 306.

Leader. What is told of the preparation of Jesus for his special ministry?

Class No. 5. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark i. 9–11.

Leader. Was Jesus ever tempted to sin?

Class No. 6. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. Luke iv. 1, 2.

In all points tempted like as we are, yet without sin. Heb. iv. 15.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. ii. 18.

Leader. What is recorded of the commencement of his public ministry?

Class No. 7. Now when Jesus had heard that John was cast into prison, he departed into Galilee;

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Matt. iv. 12, 17.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. Luke iv. 16.

Leader. In Matthew xi. 2, 3, we are told:

Now when John had heard in the prison the works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another?

Will you tell me what answer Jesus sent back to John?

The entire assembly rises and responds:

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Matt. xi. 4, 5.

Leader. Will you give an instance of Christ's healing of the sick?

Class No. 8. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. Luke iv. 38–40.

Leader. Can you tell of his restoring sight to the blind?

Class No. 9. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. Matt. ix. 27–30.

Leader. Is there any mention of his making the lame to walk?

Class No. 10. And they come unto him, bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. Mark ii. 3–5, 11, 12.

Leader. Did Jesus ever cleanse a leper?

Class No. 11. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will: be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. Mark i. 40–42.

Leader. Do you recall the story of his restoring hearing and speech to the deaf and dumb?

Class No. 12. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. Mark vii. 32–35.

Leader. Is any instance recorded of his raising the dead to life?

Class No. 13. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. John xi. 41–44.

Leader. What is the record of his preaching to the poor?

Class No. 14. And he taught in their synagogues, being glorified of all. Luke iv. 15.

And the common people heard him gladly. Mark xii. 37.

The pastor, if present, may add:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well:

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. James ii. 1, 8, 9.

Leader. Are any incidents given which go to show our Saviour's habit of prayer?

Class No. 15. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. Mark i. 35.

And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone. Matt. xiv. 23.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. Luke vi. 12.

Leader. What is the record of his transfiguration?

Class No. 16. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. Matt. xvii. 1–5.

Leader. Did Jesus on any occasion assume to forgive sin?

Class No. 17. When Jesus saw their faith he said unto the sick of the palsy, Son, thy sins be forgiven thee. Mark ii. 5.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven. Luke vii. 47, 48.

Leader. How did Jesus show his love for little children?

Class No. 18. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them. Mark x. 13–16.

The infant class recites:

Teacher. Did Jesus show love to children while on earth?

Scholars. The little ones he took and blest,
And clasp'd them to his tender breast.

Teacher. What did Jesus say about little children?

Scholars. Suffer the young to come to me;
Of such the saints in heaven shall be.

Teacher. Does he still regard the young?

Scholars. Though on his glorious throne above,
Children he still regards with love.

Teacher. Will God hear the praises of children?

Scholars. Yes! God will hear the hymns they raise,
And Jesus loves an infant's praise.

[*Scriptural Lessons.*

All rising, a hymn is sung:

Around the throne of God in heaven
Ten thousand children stand.

[*Golden Chain, p.* 118.

Leader. Do you remember the story of the triumphal entry of Jesus into Jerusalem?

Class No. 19. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. Mark. xi. 7–10.

Leader. In what incident did Jesus give an example of humility to his followers?

Class No. 20. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. John xiii. 4, 5, 12–14.

Leader. Will you recite the record of his institution of the Memorial Supper?

Class No. 21. Now when the even was come, he sat down with the twelve.

And as they were eating, Jesus took bread and blessed it, and

brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. xxvi. 20, 26–29.

Leader. What are we told of his agony in Gethsemane?

Class No. 22. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Luke xxii. 41–44.

Leader. How and by whom was Jesus betrayed?

Class No. 23. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

And he that had betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

And they laid their hands on him, and took him. Mark xiv. 43–46.

Leader. Did the other disciples of Jesus remain with him in the hour of his betrayal by Judas?

Class No. 24. Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them all, saying, I know not what thou sayest. Matt. xxvi. 56–58, 69, 70.

Leader. In what way was Jesus treated after his arrest and trial?

Class No. 25. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. Matt. xxvii. 27–31.

Leader. Will you give the record of his crucifixion?

Class No. 26. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. Luke xxiii. 33, 38.

Leader. What is said of the burial of Jesus?

Class No. 27. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Matt. xxvii. 57–60.

Leader. Did Jesus remain in the tomb?

Class No. 28. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Mark xvi. 2–6.

Leader. Did the disciples see Jesus after his resurrection?

Class No. 29. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

After that he appeared in another form unto two of them, as they walked, and went into the country.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark xvi. 9, 12, 14.

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts i. 3.

Leader. What is the closing record of the life of Jesus on earth?

Class No. 30. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshiped him, and returned to Jerusalem with great joy:

And were continually in the temple, praising and blessing God. Amen. Luke xxiv. 50–53.

Leader. Are these all the incidents in the life of Jesus on earth?

All, rising, recite:

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. John xxi. 25.

The leader responds:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John xx. 31.

The pastor may add:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 1–3.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. ii. 1.

All, rising, respond:

Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Heb. xii. 1, 2.

The assembly still standing, a closing hymn is sung:

O for a thousand tongues to sing
My great Redeemer's praise.

It may be well for the leader to ask such occasional questions, in the course of the foregoing lesson, as will bring out the explanation of points not likely to be understood by all. For instance: To Class No. 7, What was a synagogue? To Class No. 11, What was a leper? To Class No. 16, What is the meaning of transfiguration? To Class No. 26, What was the mode of crucifixion? To Class No. 28, How long did Jesus remain in the tomb? etc., etc.

If the lesson entire is deemed too long for a single exercise, or if there are too many texts for a small school, it may easily be shortened by the omission of some of the Scripture incidents.

LESSON IV.

THE HOLY GHOST — HIS TITLES, EMBLEMS, OFFICES, AND WORK.

[Arranged from an exercise prepared for the Congregational Church Sunday School, Saybrook, Conn., by Mrs. S. J. McCall.]

OPENING SENTENCES.

Leader. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. II. Thess. ii. 13.

Assembly. The love of God is shed abroad in our hearts by the Holy Ghost. Romans xv. 16.

All. Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me. Psalms li. 10, 11.

SCRIPTURE READING.

In alternation by leader and assembly:

Isaiah xi. 1–9.

HYMN.

Gracious Spirit, love divine!
Let thy light within me shine.

[*Song Flowers, p.* 13.

GENERAL EXERCISES.

[For a Golden Text, used as designated on page 68, the words Convert and Renew, in their various forms, may be announced.]

Leader. What is the first mention in the Bible of the Spirit of God?

Class No. 1. And the earth was without form, and void; and darkness was upon the face of the deep. And the SPIRIT OF GOD moved upon the face of the waters. Gen. i. 2.

Leader. Is the Spirit of God called by any other title, or name, in the Scriptures?

Class No. 2. For there are three that bear record in heaven, the Father, the Word, and the HOLY GHOST: and these three are one. I. John v. 7.

Leader. Any other title?

Class No. 3. But the COMFORTER, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John xiv. 26.

Leader. Any other?

Class No. 4. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the SPIRIT OF TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John xiv. 16, 17.

Leader. Has he yet another title?

Class No. 5. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the HOLY SPIRIT to them that ask him? Luke xi. 13.

The infant class, rising, recite as follows:

Teacher. Does God know all you do and say?
Scholars. Yes: and my thoughts too, night and day.
Teacher. Have you an evil heart within?
Scholars. Yes: or I should not always sin.
Teacher. How does your heart its evil show?
Scholars. By sinful words and actions too.

Teacher. And does not sin God's anger move?
Scholars. Yes: for I sin against his love.
Teacher. What wages then must sin obtain?
Scholars. Present and everlasting pain.
Teacher. And can you save yourself from woe?
Scholars. I cannot save myself, I know.
Teacher. Who can your sinful heart renew?
Scholars. God's Spirit only makes it new.
Teacher. Who only can direct your youth?
Scholars. The Holy Spirit, God of truth. [*Scriptural Lessons.*

The assembly rising, a hymn is sung:

Glory to the Father give—
Praise him, and adore. [*Happy Voices, p.* 178.

Leader. The Holy Spirit is likened in the Scriptures to a variety of emblems. Do you recall where he is likened to the *wind?*

Class No. 6. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John iii. 8.

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts ii. 1, 2, 4.

The Spirit like some heavenly wind,
Blows on the sons of flesh,
New models all the carnal mind,
And forms the man afresh.

Leader. Can you recite any passage wherein the Spirit is likened to *water?*

Class No. 7. But whosoever drinketh of the water that I shall

give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John iv. 14.

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John vii. 39.

His love within us, shed abroad,
Life's ever-springing well;
Till God in us, and we in God,
In love eternal dwell.

Leader. Is the Spirit further likened to *rain?*

Class No. 8. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. Hos. vi. 3.

He shall come down like rain upon the mown grass: as showers that water the earth. Psalms lxxii. 6.

As when, in silence, vernal showers
Descend, and cheer the fainting flowers,
So, in the secrecy of love,
Falls the sweet influence from above.

Leader. Is he anywhere likened to the *dew?*

Class No. 9. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. Isa. xviii. 4.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. Hos. xiv. 5.

Like the dew thy peace distill,
Guide, subdue our wayward will,
Things of Christ, unfolding still,
Comforter, Divine.

Leader. In what passages is he spoken of as *fire?*

Class No. 10. I indeed baptize you with water unto repent-

ance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Matt. iii. 11.

And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost. Acts ii. 3, 4.

Eternal Spirit, source of light,
Enlivening, consecrating fire,
Descend, and with celestial heat
Our dull and frozen hearts inspire,
Our souls refine, our dross consume:
Come, condescending Spirit, come!

Leader. Where is he likened to *anointing oil?*

Class No. 11. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isa. lxi. 1.

But ye have an unction from the Holy One, and ye know all things.

But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. I. John ii. 20, 27.

Great Comforter! to thee we cry;
O highest gift of God most high!
O fount of life! O fire of love!
Send sweet anointing from above!

Leader. Can you recite any texts in which the Spirit is referred to as a *seal?*

Class No. 12. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Eph. i. 13.

Now he which stablisheth us with you in Christ, and hath anointed us, is God ;

Who hath also sealed us, and given the earnest of the Spirit in our hearts. II. Cor. i. 21, 22.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. iv. 30.

Dost thou not dwell in all the saints,
And seal the heirs of heaven ?
When wilt thou banish my complaints,
And show my sins forgiven ?

Leader. Is the Spirit likened in any passage to a *dove?*

Class No. 13. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Matt. iii. 16.

Come, gracious Spirit, heavenly Dove,
With light and comfort from above.
Be thou our guardian, thou our guide,
O'er every thought and step preside.

Leader. Is any mention made of the Spirit as a *voice ?*

Class No. 14. But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you. Matt. x. 19, 20.

David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me, and his word was in my tongue. II. Samuel xxiii. 1, 2.

Blest Comforter divine!
Let rays of heavenly love
Amid our gloom and darkness shine,
And guide our souls above.

Turn us, with gentle voice,
From every sinful way,
And bid the mourning saint rejoice,
Though earthly joys decay.

Leader. And now that we have heard of the titles and emblems of the Holy Spirit, let us inquire of his offices and work. Where is he named as inviting the sinner to Jesus?

Class No. 15. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii. 17.

Leader. Where is he named as regenerating those who yield to his entreaties?

Class No. 16. Jesus answered, Verily, verily, I say unto thee Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John iii. 5, 6.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus iii. 5.

Leader. Where is he spoken of as the teacher of the saints?

Class No. 17. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's

wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I. Cor. ii. 12, 13.

For the Holy Ghost shall teach you in the same hour what you ought to say. Luke xii. 12.

Leader. Where is he spoken of as their guide?

Class No. 18. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever ye shall hear, that shall he speak: and he will shew you things to come. John xvi. 13.

Leader. Where as their helper?

Class No. 19. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Romans viii. 26.

Leader. Where as their comfort and joy?

Class No. 20. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xv. 26.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Romans xiv. 17.

Leader. Is the Spirit named as sanctifying and making holy the children of God?

Class No. 21. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. I. Cor. vi. 11.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. II. Cor. iii. 18.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God. Romans viii. 13, 14.

Leader. Is the Spirit also a witness to the saints that they are Christ's?

Class No. 22. And it is the Spirit that beareth witness, because the Spirit is truth. I. John v. 6.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ. Romans viii. 16, 17.

The superintendent says:

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 22–24.

The assembly, in concert, recite:

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain-glory, provoking one another, envying one another. Gal. v. 25, 26.

The pastor may add:

Wherefore, I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. I. Cor. xii. 3.

Seek ye the Lord while he may be found, call ye upon him while he is near. Isaiah lv. 6.

A hymn is sung:

The Spirit in our hearts
Is whispering, sinner come.

[*Song Flowers*, ♭, 89.

Leader. Will the Spirit of God always invite to salvation?

Class No. 23. And the Lord said, My Spirit shall not always strive with man. Gen. vi. 3.

Leader. What then is our duty towards the Spirit of God?

Class No. 24. Quench not the Spirit. I. Thess. v. 19.

Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice,

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.) Heb. iii. 7, 8.

Leader. In the first chapter of the Bible there is mention made of the Spirit of God. He is mentioned again in the closing chapter of the Book of God. The passage has already been recited. Let us now rise and recite it together. And God grant that each soul here may consider and heed the Spirit's invitation.

All rising, recite together:

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii. 16, 17.

The service closes with the singing of the hymn:

Come, Holy Spirit, heavenly Dove!
With all thy quickening powers.

LESSON V.

THE HOLY SCRIPTURES.

(Arranged by W. I. Fletcher, S. S. Missionary for Connecticut.)

For opening exercises, the schedules given on page 66 may be appropriately used.

GENERAL EXERCISES.

Leader. The Scriptures are mentioned by the sacred writers themselves under many different names or titles. What are some of these?

Class. No. 1. The word.

But be ye doers of the word, and not hearers only, deceiving your own selves. Jas. i. 22.

The word of God.

But he said, Yea rather, blessed are they that hear the word of God, and keep it. Luke xi. 28.

The word of Christ.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. iii. 16.

Leader. Can you give still others?

Class No. 2. The Holy Scriptures.

Which he had promised afore by his prophets in the Holy Scriptures. Rom. i. 2.

The Scripture of truth.

But I will shew thee that which is noted in the Scripture of truth. Dan. x. 21.

The law of the Lord.

But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalms i. 2.

Leader. What are some of the passages in which the word of God is represented under an emblem or figure?

Class No. 3. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Eph. vi. 17.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Jer. xxiii. 29.

Thy word is a lamp unto my feet, and a light unto my path. Psalms cxix. 105.

As new-born babes, desire the sincere milk of the word, that ye may grow thereby. I. Pet. ii. 2.

RESPONSIVE RECITATION.

Class No. 4.

1. Wherewithal shall a young man cleanse his way? Psalms cxix. 9.

3. Thy word have I hid in mine heart. Psalms cxix. 11.

5. Sanctify them through thy truth. John xvii. 17.

7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Psalms xix. 7.

9. Do not my words do good to him that walketh uprightly? Micah ii. 7.

Class No. 5.

2. By taking heed thereto according to thy word. Psalms cxix. 9.

4. That I might not sin against thee. Psalms cxix. 11.

6. Thy word is truth. John xvii. 17.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Psalms xix. 8.

10. Moreover by them is thy servant warned: and in keeping of them there is great reward. Psalms xix. 11.

Both classes recite in concert. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Psalms xix. 10.

Leader. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. II. Timothy iii. 16.

HYMNS.

We won't give up the Bible,
God's holy book of truth.

[*Happy Voices, p. 72.*

Thank God for the Bible? 'tis here that we find
The story of Christ and his love.

[*Golden Chain, p. 63.*

Holy Bible! book divine!
Precious treasure! thou art mine!

[*Am. S. S. Hymn-Book, No. 122.*

Leader. What do we learn as to the character and work of the Bible; first, as a means of conviction of sin?

Class No. 6. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. iv. 12.

For I was alive without the law once: but when the commandment came, sin revived, and I died. Rom. vii. 9.

Leader. Again, as tending to our faith and hope?

Class No. 7. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name. John xx. 31.

For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope. Rom. xv. 4.

Remember the word unto thy servant, upon which thou hast caused me to hope. Psalms cxix. 49.

So then faith cometh by hearing, and hearing by the word of God. Rom. x. 17.

Leader. In aiding to cleanse the heart and enlighten the mind?

Class No. 8. Now ye are clean through the word which I have spoken unto you. John xv. 3.

Through thy precepts I get understanding: therefore I hate every false way.

The entrance of thy words giveth light; it giveth understanding unto the simple. Psalms cxix. 104, 130.

Leader. In promoting growth in grace and sanctification?

Class No. 9. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx. 32.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. I. Thess. ii. 13.

Leader. What can the infant class [or department] tell us about the word of God?

[The first twenty lines may be assigned to as many scholars, or to ten, each repeating a couplet. The last four lines are to be repeated in concert by the whole class.]

Infant Class.

1. The Word of God to man—its praises sing!
   The Word of God to man good news doth bring.

2. The Word of God is mercy from above,
The Word of God, glad token of his love!

3. The Word of God brings gracious news from Heaven,
The Word of God reveals our sins forgiven.

4. The Word of God great comfort doth impart,
The Word of God can heal the broken heart.

5. The Word of God—sweet music to our ears,
The Word of God can banish all our fears.

6. The Word of God, that bright and shining light,
The Word of God illumes affliction's night.

7. The Word of God gives cordial to the soul,
The Word of God makes broken spirits whole.

8. The Word of God doth consolation bring,
The Word of God can blunt death's sharpest sting.

9. The Word of God affords great consolation,
The Word of God shows Christ our one salvation.

10. The Word of God can guide our souls to bliss,
Where Jesus Christ our blessed Saviour is.

11. O, may this blessed word be our delight,
Our meditation, morning, noon and night.
May it refresh and cheer us on the road,
Till we arrive at home, at peace with God.

HYMNS.

How gentle God's commands!
How kind his precepts are.
[*Song Flowers, p.* 29.

How precious is the story
Of our Redeemer's birth.
[*Happy Voices, p.* 24.

Blessed Bible! how I love it!
How it doth my spirit cheer.
[*Golden Censer, p.* 42.

Leader. In view of what we have heard, what is our duty towards the Holy Scriptures?

RESPONSIVE RECITATION.

Class No. 10.

1. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. Josh. i. 8.

3. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. Deut. xi. 19.

5. Whoso despiseth the word shall be destroyed. Prov. xiii. 13.

7. Search the Scriptures; for in them ye think ye have eternal life. John v. 39.

9. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Rev. xxii. 18.

Class No. 11.

2. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Deut. xi. 18.

4. And thou shalt write them upon the door-posts of thine house, and upon thy gates. Deut. xi. 20.

6. But he that feareth the commandment shall be rewarded. Prov. xiii. 13.

8. And they are they which testify of me. John v. 39.

10. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii. 19.

Both classes in concert. Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the Holy Scriptures,

which are able to make thee wise unto salvation through faith which is in Christ Jesus. II. Tim. iii. 14, 15.

Leader. In reference to our duty towards the Scriptures as well as in all our duties, we may learn much from the example of our blessed Saviour. His frequent use of the Old Testament Scriptures shows a remarkable familiarity with them, his public teachings containing allusions to almost every part of them. Can you give any instance of his referring to the book of Genesis?

Class No. 12. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. Matt. xix. 4.

But as the days of Noe were, so shall also the coming of the Son of man be. Matt. xxiv. 37.

Leader. Any instance of his referring to Exodus?

Class No. 13. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. Matt. v. 21, 38.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Matt. xxii. 31, 32.

Leader. To Leviticus?

Class No. 14. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. Mark i. 44.

Leader. To Numbers?

Class No. 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

That whosoever believeth in him should not perish, but have everlasting life. John iii. 14, 15.

Leader. To Deuteronomy?

Class No. 16. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down und worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 3–10.

Leader. To I. Samuel?

Class No. 17. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

How he entered into the house of God, and did eat the shew-

bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Matt. xii. 3, 4.

Leader. To I. Kings?

Class No. 18. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. Luke iv. 25, 26.

Leader. To II. Kings?

Class No. 19. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. Luke iv. 27.

Leader. To II. Chronicles?

Class No. 20. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. Matt. xii. 42.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Matt. xxiii. 35.

Leader. To the Psalms?

Class No. 21. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? Matt. xxi. 15, 16.

He saith unto them, How then doth David in spirit call him Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? Matt. xxii. 43, 44.

Leader. To Isaiah?

Class No. 22. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Matt. xi. 10.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. Matt. xiii. 14, 15.

Leader. To Daniel?

Class No. 23. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

Then let them which be in Judea flee into the mountains. Matt. xxiv. 15, 16.

Leader. To Hosea?

Class No. 24. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matt. ix. 13.

Leader. To Jonah?

Class No. 25. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Matt. xii. 39, 40.

Leader. To Zechariah?

Class No. 26. And Jesus saith unto them, All ye shall be

offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. Mark xiv. 27.

Leader. To Malachi?

Class No. 27. And if ye will receive it, this is Elias, which was for to come. Matt. xi. 14.

Leader. Now let us remember the word of the Lord:

If ye know these things, happy are ye if ye do them. John xiii. 17.

For not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. ii. 13.

Pastor. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i. 23–25.

Prayer is offered.

HYMNS.

The heavens declare thy glory, Lord,
In every star thy wisdom shines.

[*Am. S. S. Hymn-Book, No.* 134.

Sinners, will you scorn the message
Sent from above?

[*Song Flowers, p,* 58.

The service is closed with the benediction, if a minister is present.

LESSON VI.

MAN.—HIS CONDITION BY NATURE AND BY GRACE.

OPENING HYMN.

We come with rejoicing, thanksgiving, and song,
The notes of our anthem let echo prolong.
To Him who redeemed us, and saved us from death,
We'll sing loudest praises, while He gives us breath.

[*Golden Shower, p.* 67.

SCRIPTURE READING.

To be read responsively:

Psalm li.

OPENING SENTENCES.

Pastor. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Ps. viii. 4, 5.

Assembly. Woe is me! for I am undone. Isa. vi. 5.

Superintendent. Thou hast destroyed thyself; but in ME is thine help. Hos. xiii. 9.

All. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. I. Tim. i. 15.

INFANT CLASS. RESPONSIVE RECITATION.

First Scholar. Jesus said Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. xix. 14.

Second Scholar. O God, thou art my God; early will I seek thee. Psalms lxiii. 1.

RESPONSIVE RECITATION—CONTINUED.

Third Scholar. Then said Jesus unto them again, I am the good Shepherd, and know my sheep, and am known of mine. John x. 7, 14.

Fourth Scholar. The Lord is my shepherd, I shall not want. Psalms xxiii. 1.

Fifth Scholar. Remember now thy Creator in thy days of thy youth. Eccl. xii. 1.

Sixth Scholar. My Father thou art the guide of my youth. Jer. iii. 4.

Seventh Scholar. I will feed my flock, and I will cause them to lie down, saith the Lord God. Ezek. xxxiv. 15.

Eighth Scholar. He shall gather the lambs with his arm, and carry them in his bosom. Isa. xl. 11.

Infant Class Teacher. Blessed be the Lord God of Israel; for he hath visited and redeemed his people. Luke i. 68.

Infant Class in Concert. Thanks be unto God for his unspeakable gift. II. Cor. ix. 15.

HYMN.

Just as I am, without one plea,
But that thy blood was shed for me. [*Song Flowers, p.* 23.

GENERAL EXERCISES.

Leader. How does the Bible describe the natural state of fallen man?

Class No. 1. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9.

For the imagination of man's heart is evil from his youth. Gen. viii. 21.

The heart of the sons of men is fully set in them to do evil. Eccl. viii. 11.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. viii. 7.

Leader. What further description of the wickedness of man does the Bible give?

Class No. 2. For there is not a just man upon earth, that doeth good, and sinneth not. Eccl. vii. 20.

As it is written, There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways;

And the way of peace have they not known:

There is no fear of God before their eyes. Rom. iii. 10–18.

Leader. Seeing that such is man's lost condition, is there any way of escape for him?

RESPONSIVE RECITATION.

Class No. 3.

1. Behold, I am vile; what shall I answer thee? Job. xl. 4.

3. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. Psalms xxxviii. 4.

5. Oh that I knew where I might find him! that I might come even to his seat! Job. xxiii. 3.

Class No. 4.

2. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. i. 18.

4. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

6. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

RESPONSIVE RECITATION—CONTINUED.

7. I have gone astray like a lost sheep. Psalms cxix. 176.

9. Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. Psalms vi. 2.

Class No. 5.

1. What must I do to be saved? Acts xvi. 30.

3. Lord, I believe; help thou mine unbelief. Mark ix. 24.

5. Hide not thy face far from me. Psalms xxvii. 9.

7. For thy name's sake lead me, and guide me. Psalms xxxi. 3.

9. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Psalms xxvii. 13.

8. For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

10. My grace is sufficient for thee; for my strength is made perfect in weakness. II. Cor. xii. 9.

Class No. 6.

2. Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

4. Thy faith hath saved thee; go in peace. Luke vii. 50.

6. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Isa. liv. 8.

8. I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye. Psalms xxxii. 8.

10. He giveth power to the faint; and to them that have no might he increaseth strength. Isa. xl. 29.

Both Classes in concert. Blessed be the Lord, because he hath heard the voice of my supplications.

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. Psalms xxviii. 6, 7.

The infant class rises, and the scholars recite in concert, or one line or couplet each:

I have an evil heart within,
A heart that's often prone to sin:
What can a feeble infant do,
His naughty temper to subdue?

This will I do, when first I find
An evil thought within my mind,
I'll go to Jesus, and I'll say,
Lord, take this sinful heart away.

Does not the name of Jesus mean,
One that has power to save from sin?
O Lamb of God, take mine away,
And give me a new heart, I pray.

[*Children's Friend*, 1862.

A hymn is sung:

Depth of mercy, can there be,
Mercy still reserved for me?

[*Singing Pilgrim*, *p.* 14.

Or,

Burdened with guilt, would'st thou be blest?
Trust not the world; it gives no rest.

[*Song Flowers*, *p.* 44.

Leader. Although such a free and full salvation is provided, many refuse to accept it. What does the Bible say as to the difference between such, and the righteous?

RESPONSIVE RECITATION.

Class No. 7.

1. There is no peace, saith my God, to the wicked. Isa. lvii. 21.

Class No. 8.

2. Great peace have they which love thy law: and nothing shall offend them. Psalms cxix. 165.

RESPONSIVE RECITATION—CONTINUED.

3. He shall never suffer the righteous to be moved. Ps. lv. 22.

4. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Isa. lvii. 20.

5. Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Isa. iii. 10.

6. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. Isa. iii. 11.

7. The light of the righteous rejoiceth. Prov. xiii. 9.

8. But the lamp of the wicked shall be put out. Proverbs xiii. 9.

9. The way of the wicked is as darkness; they know not at what they stumble. Prov. iv. 19.

10. But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv. 18.

Both Classes in concert. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John iii. 19.

Pastor. Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

While ye have light, believe in the light, that ye may be the children of light. John xii. 35, 36.

Leader. Can you give other similar passages?

Class No. 9.

1. The wicked flee when no man pursueth. Prov. xxviii. 1.

3. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield. Psalms v. 12.

Class No. 10.

2. But the righteous are bold as a lion. Prov. xxviii. 1.

4. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ps. xxxvii. 20.

5. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. Psalms xxxvii. 30.

7. The effectual fervent prayer of a righteous man availeth much. James v. 16.

9. The memory of the just is blessed. Prov. x. 7.

6. But the mouth of the wicked speaketh frowardness. Prov. x. 32.

8. He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. xxviii. 9.

10. But the name of the wicked shall rot. Prov. x. 7.

Leader. How will this difference between the righteous and the wicked be manifest hereafter?

Class No. 11.

1. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Matt. xiii. 49, 50.

3. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

5. And these shall go away into everlasting punishment. Matt. xxv. 46.

7. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still. Rev. xxii. 11.

Class No. 12.

2. Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. xiii. 43.

4. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv. 41.

6. But the righteous into life eternal. Matt. xxv. 46.

8. And he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Rev. xxii. 11.

Leader. And, behold, I come quickly; and my reward is with

me, to give every man according as his work shall be. Rev. xxii. 12.

Entire School. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii. 17.

A hymn is sung:

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore.

[*Happy Voices*, *p.* 199.

Or,

Come to Jesus, come to Jesus,
Come to Jesus just now.

[*Golden Censer*, *p.* 70.

The pastor closes the service, with the following as a benediction:

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

LESSON VII.

THE PARABLE OF THE PRODIGAL SON,

EXPLAINED BY SCRIPTURE.

[Prepared originally for the Asylum Hill Church (Congregational), Sunday School, Hartford, Ct.]

The service opens with singing:

Come, let us raise
A song of praise,
To him who rules on high.

[*Am. S. S. Hymn Book, p. 27.*

The pastor says:

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. Isa. i. 2.

The assembly respond:

We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Jer. xiv. 20.

The pastor adds:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I. John i. 9.

The blood of Jesus Christ his son cleanseth us from all sin. I. John i. 7.

In concert, all say:

Blessed are they whose iniquities are forgiven, and whose sins are covered. Rom. iv. 7.

The pastor prays, all joining him in the Lord's prayer.

The superintendent reads a selection of Scripture from Matt. vii. 7–14.

All join in singing:

I would love thee, Heavenly Father,
My Redeemer, and my King.

[*Golden Chain, p.* 47.

The infant class recite Scripture passages as follows, each scholar giving one text:

1. I was my father's son, tender and only beloved in the sight of my mother. Prov. iv. 3.

2. He taught me also, and said unto me, Let thine heart retain my words. Prov. iv. 4.

3. I hated instruction, and my heart despised reproof. Prov. v. 12.

4. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. Prov. v. 13.

5. I acknowledge my transgressions: and my sin is ever before me. Ps. li. 3.

6. I said, Lord be merciful unto me: heal my soul; for I have sinned against thee. Ps. xli. 4.

7. I sought the Lord, and he heard me, and delivered me from all my fears. Ps. xxxiv. 4.

8. Surely goodness and mercy shall follow me all the days of my life. Ps. xxiii. 6.

9. And I will dwell in the house of the Lord forever. Ps. xxiii. 6.

The infant class recite in concert:

God is so good that he will hear,
Whenever children humbly pray;
He always lends a gracious ear
To what the youngest child can say.

His own most holy book declares
He loves good little children still,
And that he listens to their prayers,
Just as a tender father will.

[*Tract Primer, p.* 235.

The pastor says:

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. Ps. viii. 1, 2.

The infant class sings:

I have a Father in the promised land.

GENERAL EXERCISES.

The superintendent announces as the subject for the day the parable of the prodigal son, in Luke xv. 11–32. He brings out by questions the fact that this parable was spoken by Jesus on his last journey to Jerusalem, before his crucifixion. He then asks:

To whom was this parable spoken?

Class No. 1 answers:

Then drew near unto him all the publicans and sinners for to hear him . . . . And he spake this parable unto them. Luke xv. 1, 3.

The superintendent reads: "A certain man had two sons," and adds the question:

Who is this Father?

Class No. 2 responds:

Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. Isa. lxiii. 16.

One God and Father of all, who is above all, and through all, and in you all. Eph. iv. 6.

Superintendent. "And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

What does Solomon say of such a portion as this?

Class No. 3. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity. Eccl. v. 10.

Superintendent. "And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

What are we told of those who thus go away from God?

Class No. 4. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jer. xvii. 13.

Superintendent. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

Does the soul hunger and thirst as truly as the body? and how is it satisfied?

Class No. 5. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. Isa. lxv. 13.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John vi. 35.

Superintendent. "And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine."

How is every sinner, like this prodigal son, a servant?

Class No. 6. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. John viii. 34.

Superintendent. "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

What are the wages of sin? and do they satisfy?

Class No. 7. The wages of sin is death. Rom. vi. 23.

All the labor of man is for his mouth, and yet the appetite is not filled. Eccl. vi. 7.

Superintendent. "And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!"

How is this reflection of the prodigal like that of many a wanderer from God?

Class No. 8. I remember thee upon my bed, and meditate on thee in the night watches. Psalms lxiii. 6.

Blessed are they that dwell in thy house: they will be still praising thee. Psalms lxxxiv. 4.

My life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity. Psalms xxxi. 10.

I thought on my ways, and turned my feet unto thy testimonies. Psalms cxix. 59.

Superintendent. "I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee."

Is it enough to *think* of our Father's house? or must we *return* to God, and return *now?*

Class No. 9. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Jer. iii. 22.

Behold, now is the accepted time; behold, now is the day of salvation. II. Cor. vi. 2.

Superintendent. "And am no more worthy to be called thy son: make me as one of thy hired servants."

Must we confess our sins before they can be forgiven?

Class No. 10. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Prov. xxviii. 13.

Humble yourselves in the sight of the Lord, and he shall lift you up. James iv. 10.

The pastor recites:

Like as a father pitieth his children, so the Lord pitieth them that fear him. Psalms ciii. 13.

My son, give me thine heart. Prov. xxiii. 26.

Hearken, O daughter, and consider, and incline thine ear. Psalms xlv. 10.

All join in singing:

Wanderer from God, return, return,
And seek an injured Father's face.

[*Golden Shower, p.* 10.

Superintendent. "And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

How does this resemble God's dealings with his penitent children?

Class No. 11. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin. II. Chron. vii. 14.

Superintendent. "And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son."

Does God's forgiving mercy increase our consciousness of sin?

Class No. 12. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight. Psalms li. 1, 3, 4.

Superintendent. "But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

How is righteousness mentioned in the Bible as the dress of the redeemed soul?

Class No. 13. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isa. lxi. 10.

Superintendent. "And bring hither the fatted calf, and kill it; and let us eat, and be merry."

Are the provisions of the Gospel compared to a feast?

Class No. 14. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the

lees, of fat things full of marrow, of wines on the lees well refined. Isa. xxv. 6.

Superintendent. "For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

What is said in the Bible, of sinners as being lost and dead, and as having hope of life again?

Class No. 15. For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

He that hath the Son hath life; and he that hath not the Son of God hath not life. I. John v. 12.

A single verse is sung:

No more a wandering sheep,
I love to be controlled;
I love my tender Shepherd's voice,
I love the peaceful fold:
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice;
I love, I love my home.

[*Happy Voices, p.* 45.

Superintendent. "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing."

What assurance is given to us that we shall find joy in coming back to our Father in heaven, in penitence and faith?

Class No. 16. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. xxxv. 10.

In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psalms xvi. 11.

Superintendent. "And he called one of the servants, and asked what these things meant."

Is God's reception of repenting sinners often a cause of wonder to the self-righteous?

Class No. 17. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. Luke xv. 2.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom. 11. 33.

Superintendent. "And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound."

What does Christ say of the joy in heaven over the repentant sinner?

Class No. 18. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke xv. 7.

Superintendent. "And he was angry, and would not go in: therefore came his father out, and entreated him."

We see here, in strong contrast, God's love and man's hardness of heart, toward the erring. Can you give a similar instance from another of Christ's parables?

Class No. 19. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. Matt. xviii. 27, 28.

Superintendent. "And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

A true son would not answer his father thus. How is this boasting and servile spirit elsewhere rebuked?

Class No. 20. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

Therefore we conclude, that a man is justified by faith without the deeds of the law. Rom. iii. 27, 28.

Superintendent. "And he said unto him, Son, thou art ever with me, and all that I have is thine."

Has God in his word given such an assurance as this to his children?

Class No. 21. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. iv. 6, 7.

Superintendent. "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

What is said by the prophet Isaiah of the fitness of universal rejoicing over God's redeeming grace?

Class No. 22. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Isa. xliv. 23.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul. Psalms ciii. 20–22.

The pastor recites:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

The assembly responds:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit. I. Cor. ii. 9, 10.

The pastor adds:

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Heb. iv. 1.

A closing hymn is sung:

A beautiful land by faith I see,
A land of rest, from sorrow free.

[*Golden Chain, p.* 124.

LESSON VIII.

PRAYER.

[Arranged by John B. Smith, East Hartford, Ct.]

In evergreen, or other letters, above the pulpit or desk, the words may appear:

MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER. Matt. xxi. 13.

Or this text may be shown on a banner, on the song-roll, or on the blackboard.

OPENING SENTENCES.

Leader. O thou that hearest prayer, unto thee shall all flesh come. Psalms lxv. 2.

Assembly. Lord, teach us to pray. Luke xi. 1.

Leader. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few. Eccl. v. 2.

Assembly. The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. viii. 26.

Leader. Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

Assembly. I will pray with the spirit, and I will pray with the understanding also. I. Cor. xiv. 15.

Leader. Jesus saith .... If ye shall ask anything in my name, I will do it. John xiv. 9, 14.

All, in concert. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

SCRIPTURE READING.

Jesus at prayer while his disciples were on the water. Matt. xiv. 22–33.

HYMN.

Prayer is the soul's sincere desire,
Unuttered or expressed.

[*Am. S. S. Hymn Book, No.* 14.

GENERAL EXERCISES.

Leader. The subject of our lesson to-day is Prayer. It will be well for us to consider Who of us should pray; To whom we should pray; Why we should pray; Where we should pray; When we should pray; For what we should pray; and How we should pray. Will the members of the first class tell us

Who should pray?

Class No. 1.—*First scholar.* Those who are in doubt.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James i. 5.

Second scholar. Those who are in distress.

Is any among you afflicted? let him pray. James v. 13.

Third scholar. Those who are sore burdened.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

Fourth scholar. The children.

Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. xix. 14.

Fifth scholar. Everybody.

Look unto me, and be ye saved, all the ends of the earth. Isa. xlv. 22.

Leader. Will the second class tell us
To whom we should pray?

Class No. 2.—*First scholar.* To the Lord.

Take with you words, and turn to the Lord. Hos. xiv. 2.

Second scholar. To our Creator.

O come, let us worship and bow down; let us kneel before the Lord our Maker. Psalms xcv. 6.

Third scholar. To our Heavenly Father.

Pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Matt. vi. 6.

Fourth scholar. To him whom we have offended.

Have mercy upon me, O God, according to thy loving-kindness. Against thee, thee only, have I sinned. Psalms li. 1, 4.

Fifth scholar. To him who died for us.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts vii. 59.

All, rising, sing the hymn:

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
'Tis found beneath the mercy-seat.

[*Singing Pilgrim, p.* 68.

Leader. Will the third class tell us
Why we should pray?

Class No. 3.—*First scholar.* Because we are in want.

Bow down thine ear, O Lord, hear me; for I am poor and needy. Psalms lxxxvi. 1.

Second scholar. Because God alone can aid us.

Give us help from trouble: for vain is the help of man. Psalms lx. 11.

Third scholar. Because God gives blessings in response to prayer.

The hand of our God is upon all them for good that seek him. Ezra viii. 22.

Fourth scholar. Because the answers to prayer are rich and free.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Matt. vii. 8.

Fifth scholar. Because of our danger from temptation.

Watch and pray, that ye enter not into temptation. Matt. xxvi. 41.

Leader. Will the fourth class tell us
Where we should pray?

Class No. 4.—First scholar. In secret.

But thou, when thou prayest, enter into thy closet. Matt. vi. 6.

Second scholar. In the family.

Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Jer. x. 25.

Third scholar. At friendly interviews.

And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. Acts xxi. 5.

Fourth scholar. In the social praying circle.

He came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. Acts xii. 12.

Fifth scholar. In the house of worship.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. Luke xviii. 10.

Sixth scholar. Everywhere.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. I. Tim. ii. 8.

A verse or two of a hymn is sung, as

They who seek the throne of grace,
Find that throne in every place;
If we live a life of prayer,
God is present everywhere.

Leader. Will the fifth class tell us
When we should pray?

Class No. 5.—*First scholar.* As often as David, who said:

Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. Ps. lv. 17.

Second scholar. As often as Daniel.

He kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Dan. vi. 10.

Third scholar. In adversity.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalms l. 15.

Fourth scholar. In prosperity.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. Luke xvii. 15.

Fifth scholar. Always.

Pray without ceasing. I. Thess. v. 17.

The leader recites:

Seek ye the Lord while he may be found, call ye upon him while he is near. Isa. lv. 6.

The assembly responds:

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Psalms xxvii. 8.

Leader. Will the sixth class tell us
For what we should pray?

Class No. 6.—*First scholar.* For whatever we need personally.

Cast thy burden upon the Lord, and he shall sustain thee. Psalms lv. 22.

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phil. iv. 6.

Second scholar. For our friends.

Confess your faults one to another, and pray one for another. James v. 16.

Third scholar. For our enemies.

Pray for them which despitefully use you, and persecute you. Matt. v. 44.

Fourth scholar. For our country.

Pray for the peace of Jerusalem. Psalms cxxii. 6.

For kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. I. Tim. ii. 2.

Fifth scholar. For all men.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. I. Tim. ii. 1.

Leader. Will the seventh class tell us
How we should pray?

First scholar. In penitence.

I acknowledge my transgressions: and my sin is ever before me. Psalms li. 3.

Second scholar. In faith.

But let him ask in faith, nothing wavering. For he that

wavereth is like a wave of the sea driven with the wind and tossed. James i. 6.

Third scholar. With all the heart.

And ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. xxix. 13.

Fourth scholar. Perseveringly.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke xviii. 1.

Fifth scholar. In submissiveness, as Jesus prayed in Gethsemane.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. Matt. xxvi. 39.

Leader. Will the infant class give us an example of prayer from the lips of Jesus?

The infant class, rising, recites in concert the Lord's prayer, as given on page 53:

After this manner therefore pray ye:

Our Father which art in heaven, &c. Matt. vi. 9–13.

The entire assembly, rising, recites:

Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Psalms v. 2, 3.

I will bless the Lord at all times: his praise shall continually be in my mouth.

O magnify the Lord with me, and let us exalt his name together. Psalms xxxiv. 1, 3.

The exercises close with singing:

Sweet hour of prayer! sweet hour of prayer!

[*Golden Chain*, *p.* 10.

LESSON IX.

GIVING TO THE LORD.

A LESSON FOR MISSIONARY SUNDAY.

[Arranged from an Exercise of the Asylum Hill S. S., Hartford.]

Attention may be called, in connection with this lesson, to the facts that in all cases God's people, as described in the Bible, offered gifts of benevolence when coming to his worship; and that the Gospel of Christ clearly inculcates giving as essential to true religion.

The children should be taught that all can give something; that they should give that which costs them something — that which they have saved or earned; that they should give it cheerfully; that they should give it as unto the Lord—as an earnest of their grateful love for him who gave himself for them.

The service opens with a hymn, as:

I will sing for Jesus,
With his blood he bought me.

[*Singing Pilgrim*, *p.* 89.

The pastor says:

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

The superintendent adds:

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32.

The assembly responds:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17.

The pastor says:

The gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23.

The assembly responds:

Thanks be unto God for his unspeakable gift. II. Cor. ix. 15.

The superintendent says:

Freely ye have received, freely give. Matt. x. 8.

All, in concert, recite:

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. II. Cor. ix. 6.

A hymn is sung, as:

Do good, do good, there is ever a way,
There's a way where there's ever a will.

[*Golden Censer, p.* 98.

The parable of the Good Samaritan (Luke x. 25–37) is read elliptically, as explained on pages 47, 48.

A hymn is sung, appropriate to the special work in which the Sunday-school or Missionary Association may be engaged, as, for instance:

Your Mission. If you cannot, on the ocean,
Sail among the swiftest fleet.

[*Singing Pilgrim, p.* 97.

Or,

Over the ocean wave, far, far away,
There the poor heathen live, waiting for day.
[*Golden Chain, p.* 41.

Or,

Far out upon the prairie
How many children dwell.
[*Golden Chain, p.* 20.

GENERAL EXERCISES.

Each of the following questions may be answered by a single scholar, or in concert by an entire class, (or by the several members of a class, where more verses than one are in a text,) according to the size of the school, and by previous assignment.

Question. What was the first offering to the Lord of which we have an account?

Answer. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering. Gen. iv. 3, 4.

Q. Why was Abel's offering acceptable to God?

A. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. Heb. xi. 4.

Q. What was Jacob's promise, at Bethel, of offerings unto the Lord?

A. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace, then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee. Gen. xxviii. 20–22.

Q. When the tabernacle was to be builded, what offering did the Israelites make?

A. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.

And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man with whom was found shittim-wood, for any work of the service, brought it.

And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

And all the women, whose heart stirred them up in wisdom, spun goats' hair.

And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breastplate;

And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses. Ex. xxxv. 22–29.

Q. What was King David's offering for the building of the first temple?

A. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver. I. Chron. xxix. 3, 4.

Q. Incited by the king's example, what did others give for the same work?

A. Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly.

And gave, for the service of the house of God, of gold, five thousand talents and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron. I. Chron. xxix. 6, 7, 8.

Q. What was the spirit in which these gifts were made to the Lord, and which rendered them acceptable?

A. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. I. Chron. xxix. 9.

Q. When the Lord had heard the prayer of Hannah and had given her a son—Samuel; what offering of gratitude did she bring?

A. For this child I prayed; and the Lord hath given me my petition which I asked of him:

Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there. I. Sam. i. 27, 28.

Q. How may *we* lend to the Lord?

A. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

Q. What instructions were given to the Jews, as to

their days of thanksgiving for deliverance from the designs of Haman ?

A. That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. Esther ix. 22.

Leader. Our examples of giving to the Lord have thus far been from the Old Testament. After singing a hymn we will hear some similar examples from the New Testament.

HYMN.

Give, give, cheerfully give,
As God has given to thee ;
Do good to all is the great command,
And thine a crown shall be.

[*Worship in the School Room.*

Question. When the wise men came from the East to worship the infant Saviour, what offering did they bring ?

Answer. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. Matt. ii. 11.

Q. What did Jesus observe of the giving at the temple treasury ?

A. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing. Mark xii. 41, 42.

Q. What was his comment on this ?

A. And he called unto him his disciples, and saith unto them,

Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Mark xii. 43, 44.

Q. What offering was made to Jesus by Mary at Bethany?

A. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. John xii. 3.

Q. What did Jesus say in approval of this costly gift?

A. She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. Mark xiv. 8, 9.

Q. How did the early Christians manifest a spirit of liberality for the cause of Christ?

A. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Acts iv. 32.

Q. How was an opposite spirit manifested by the young man of whom Jesus said he lacked one thing:

A. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions. Matt. xix. 21, 22.

Leader. And now what has the infant class to say about giving to the Lord?

The infant class, rising, recites, scholar by scholar:

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

Sell that ye have, and give alms. Luke xii. 33.

Give, and it shall be given unto you. Luke vi. 38.

God loveth a cheerful giver. II. Cor. ix. 7.

Also the following stanzas, two lines to each scholar:

"Give," said the little stream,
As it hurried down the hill:
"I am small, I know, but wherever I go,
The fields grow greener still."

"Give," said the gentle rain,
As it fell upon the flowers:
"I raise up the drooping heads again,
And freshen the summer bowers."

"Give," said the violet sweet,
In its soft and spring-like voice:
"From cottage and hall they will hear my call,
They will find me and rejoice."

"Give," said they all; "for we
Have much received from heaven;
And we fain would give, yes, would only live
To give as God has given."

And you, dear children, too,
Have something you can give;
Oh, do as the streams and the blossoms do,
And for God and others live.

[*Child's Companion.*

The infant class sings:

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land. [*Happy Voices, p.* 91.

Leader. As we have thus far noted *examples*, from the Bible, of giving to the Lord, let us now look at the direct teachings of God's word on this theme.

Q. Who should give?

A. Every man according as he purposeth in his heart, so let him give. II. Cor. ix. 7.

Q. To whom should we give?

A. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Q. How should we give?

A. Quietly.

But when thou doest alms, let not thy left hand know what thy right hand doeth. Matt. vi. 3.

Systematically.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. I. Cor. xvi. 2.

In faith.

Whatsoever ye do, do all to the glory of God. I. Cor. x. 31.
Without faith it is impossible to please him. Heb. xi. 6.
Whatsoever is not of faith is sin. Rom. xiv. 23.

Q. Is it safe to refrain from giving?

A. There is that withholdeth more than is meet, but it tendeth to poverty. Prov. xi. 24.

How hardly shall they that have riches enter into the kingdom of God! Mark x. 23.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke xvi. 11.

The pastor and the superintendent may recite (or read) in alternation, from Matt. xxv. 31–40, as follows:

Pastor. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Superintendent. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

Pastor. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The service closes with the singing of a hymn, as:

What shall I for that kind Friend
Who once for me so poor became?

[*Golden Censer, p.* 23.

Or,

As God has kindly blessed us,
To others let us give. [*Singing Pilgrim, p.* 114.

LESSON X.

SCRIPTURAL HISTORY OF ABRAHAM.

For an opening exercise, schedule 1, on page 55, can be employed, with such variations as seem called for. For Scripture readings, the following are appropriate:

To be read by the Superintendent:

Now faith is the substance of things hoped for, the evidence of things not seen, &c. Heb. xi. 1–10.

To be read responsively by leader and assembly:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, &c. Psalm i.

Hymns on the subject of faith, or of a pilgrim life in promise of a better country, may be selected; such as:

Rise, O my soul, pursue the path
By ancient worthies trod;
Aspiring, view those holy men
Who lived and walked with God.

[*Songs of Sanct., p.* 190.

A crown of glory bright
By faith's clear eyes I see.

[*Golden Shower, p.* 21.

How large the promise! how divine!
To Abraham and his seed.
[*Songs of Sanct. p.* 313.

We're bound for the land of the pure and the holy.
[*Am. S. S. Hymn-Book, p.* 255.

Joyfully, joyfully, onward we move.
[*Am. S. S. Hymn-Book, p.* 254.

Courage, brother, do not stumble,
Though thy path be dark as night.
[*Singing Pilgrim, p.* 33.

[This lesson may be used as an entire exercise, or as preliminary to a brief sermon or address on Abraham and the lessons of his life.]

GENERAL EXERCISES.

1. *Question.* By what name was Abraham first known?

Answer. Abram.

2. *Q.* What is the earliest mention of him in the Bible?

A. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. Gen. xi. 27.

3. *Q.* Where seems to have been his birthplace?

A. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. Gen. xi. 28.

4. *Q.* Whither did Abram move from Ur?

A. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. Gen. xii. 5.

5. *Q.* Why did he make this move?

A. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Gen. xii. 1.

6. *Q.* What promise was given to him of temporal benefits?

A. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. xii. 2.

7. *Q.* What was his promise of spiritual advantage?

A. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen. xii. 3.

8. *Q.* What his promise of offspring?

A. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Gen. xiii. 16.

9. *Q.* What is the evidence that Abram worshiped the true God?

A. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. Gen. xii. 8.

10. *Q.* What is said of Abram's worldly prosperity?

A. And Abram was very rich in cattle, in silver, and in gold. Gen. xiii. 2.

11. *Q.* What is said of his spiritual life?

A. And he believed in the Lord; and he counted it to him for righteousness. Gen. xv. 6.

12. *Q.* What evidence of a love of peace is recorded of him?

A. And Abram said unto Lot, Let there be no strife, I pray

thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Gen. xiii. 8, 9.

13. *Q.* When was Abram's name changed, and why?

A. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect.

Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. Gen. xvii. 1, 5.

14. *Q.* What covenant did God then make with Abraham?

A. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Gen. xvii. 7, 8.

15. *Q.* How old was Abraham when Isaac was born?

A. And Abraham was a hundred years old, when his son Isaac was born unto him. Gen. xxi. 5.

16. *Q.* What demand did God make of Abraham, as to Isaac?

A. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. Gen. xxii. 2.

17. *Q.* How did Abraham respond?

A. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-ŏffering, and rose up, and went unto the place of which God had told him. Gen. xxii. 3.

18. *Q.* What did the Lord's angel say to Abraham when he had made ready for the sacrifice?

A. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. Gen. xxii. 12.

19. *Q.* Why was Abraham willing to comply with God's command?

A. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. Heb. xi. 19.

20. *Q* What kind of a dwelling was Abraham's?

A. And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day. Gen. xviii. 1.

21. *Q.* What evidence is furnished of Abraham's hospitality?

A. And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. Gen. xviii. 2–5.

22. *Q.* To whom did Abraham bequeath his possessions?

A. And Abraham gave all that he had unto Isaac. Gen. xxv. 5.

23. *Q.* At what age did Abraham die?

A. And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Gen. xxv. 7.

24. *Q.* What is the record of him at his death?

A. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. Gen. xxv. 8.

25. *Q.* What was ever the greatest pride of ancestry of the Jewish people?

A. We be Abraham's seed, and were never in bondage to any man.

Abraham is our father. John viii. 33, 39.

26. *Q.* How did Jesus make reference to the Jewish figure of Abraham's bosom as the final abode of the blessed?

A. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. Luke xvi. 22.

27. *Q.* What did Jesus say of Abraham's faith in Him?

A. Your father Abraham rejoiced to see my day; and he saw it, and was glad. John viii. 56.

28. *Q.* How may we be children of Abraham?

A. Know ye therefore, that they which are of faith, the same are the children of Abraham. Gal. iii. 7.

29. *Q.* What benefits are secured to those who by faith are thus Abraham's children?

A. So then they which be of faith are blessed with faithful Abraham.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Gal. iii. 9, 13, 14.

A closing hymn is sung:

Children of the Heavenly King,
As ye journey, sweetly sing;
Sing your Saviour's worthy praise,
Glorious in his works and ways.

[*S. S. Hosanna, p.* 37.

LESSON XI.

BIBLE MOUNTAINS, AND THEIR LESSONS.

[Arranged from a lesson by Mrs. S. J. McCall, Saybrook, Ct.]

Portions of the opening exercises of Lesson I. on pages 86–89, may be appropriately used with this lesson.

Psalm xlvi. is a fitting one to be read as a Scripture selection.

For hymns, either of the following named will answer:

Zion stands with hills surrounded—
Zion, kept by power divine.

[*Songs for the Sanct. p.* 349.

Oh, give me a harp on the bright hills of glory—
A home when life's sorrows are o'er.

[*Golden Shower, p.* 72.

GENERAL EXERCISES.

1. *Question.* On what mountain did the ark rest after the deluge?

Answer. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. Gen. viii. 4.

2. *Q.* What mountain was the scene of Abraham's trial of faith?

A. Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there

for a burnt offering upon one of the mountains which I will tell thee of. Gen. xxii. 2.

3. *Q.* At what mountain did God appear in the burning bush to Moses?

A. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. Ex. iii. 1, 2.

4. *Q.* What other miracle was performed at Horeb?

A. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. Ex. xvii. 6.

5. *Q.* Where were the commandments delivered to Moses?

A. And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. Ex. xix. 20.

And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. Ex. xxxi. 18.

6. *Q.* Where is Mount Sinai referred to as a type of the Law, by which no man is justified?

A. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more. Heb. xii. 18, 19.

7. *Q.* On what mountain did Aaron die?

A. And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. Num. xx. 27, 28.

8. *Q.* On what mountain did Moses die?

A. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord shewed him all the land of Gilead, unto Dan.

So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord. Deut. xxxiv. 1, 5.

9. *Q.* What mountain of the promised land did Moses long to see before his death?

A. I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. Deut. iii. 25.

10. *Q.* For what trees was Mount Lebanon noted?

A. I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof. II. Kings xix. 23.

11. *Q.* What was Solomon's message to the king of Tyre concerning these trees, for the temple building?

A. Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants.

Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. II. Chron. ii. 8, 9.

12. *Q.* How is the fruitfulness of this mountain used in a figure as a promise to God's people?

A. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Psalms xcii. 12.

13. *Q.* What two mountains were designated to Israel as those of blessing and cursing?

A. Behold, I set before you this day a blessing and a curse:

And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Deut. xi. 26, 29.

14. *Q.* Was this command obeyed when Joshua entered Canaan with Israel?

A. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. Josh. viii. 33.

15. *Q.* Do you recall an occasion when God's people and their enemies were actually over against each other on opposite mountains?

A. Yes. When David went out to meet Goliath of Gath.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. I. Sam. xvii. 3.

16. *Q.* On which of the two mountains named did Joshua build an altar?

A. Then Joshua built an altar unto the Lord God of Israel in Mount Ebal. Josh. viii. 30.

17. *Q.* What gave subsequent prominence to Gerizim?

A. The temple of the Samaritans was built there.

18. *Q.* On what occasion was reference made to this fact, and how?

A. When Jesus talked with the woman at Jacob's well, near the foot of Mount Gerizim.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. John iv. 19, 20.

19. *Q.* On what mountain was Joshua buried?

A. And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old

And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash. Josh. xxiv. 29, 30.

20. *Q.* On what mountain were Saul and his three sons slain?

A. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. I. Sam. xxxi. 8.

21. *Q.* On what mountain did Elijah meet and confound the prophets of Baal?

A. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. I. Kings xviii. 19, 20.

22. *Q.* On what mountain was the temple built by Solomon?

A. Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite. II. Chron. iii. 1.

23. *Q.* What incident have we already noted as occurring at Mount Moriah?

A. The attempted sacrifice of Isaac by Abraham.

24. *Q.* What mountain near Mount Moriah was the home of David, and an accepted type of the Church of God?

A. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. Psalms xlviii. 2.

25. *Q.* As Mount Sinai was referred to as a type of the Law, how is Mount Zion named as a type of Christ?

A. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. xii. 22–24.

26. *Q.* Against what mountain was Ezekiel called to prophesy evil?

A. Son of man, set thy face against Mount Seir, and prophesy against it,

And say unto it, Thus saith the Lord God; Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. Ezek. xxxv. 2, 3.

27. *Q.* What comfort was spoken, at the same time, by Ezekiel, to the mountains of Israel?

A. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. Ezek. xxxvi. 8.

28. *Q.* What mountain was a favorite resort of Jesus with his disciples?

A. And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. Luke xxii. 39.

29. *Q.* Did Jesus ever visit this mountain alone?

A. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. Matt. xiv. 23.

30. *Q.* What was the place of the transfiguration of Jesus?

A. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. Mark ix. 2.

31. *Q.* What mountain is this supposed to have been?

A. It has been generally called Tabor. Some have deemed it Hermon. Yet others have supposed it one of the mountains near Gennesareth.

32. *Q.* On what mount was Jesus crucified?

A. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Luke xxiii. 33.

33. *Q.* From which of these mountains did Jesus ascend to Heaven?

A. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. Acts i. 9, 12.

34. *Q.* As the mountains were chosen places for the worship of God by his children, were they ever used for idolatrous worship by the heathen?

A. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. Deut. xii. 2.

35. *Q.* Did the Israelites ever follow the heathen in this evil worship?

A. And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

For they also built them high places, and images, and groves, on every high hill, and under every green tree. I. Kings xiv. 22, 23.

36. *Q.* How are the mountains named as a symbol of protection?

A. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. Psalms cxxv. 2.

37. *Q.* How as a symbol of stability?

A. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Psalms cxxv. 1.

38. *Q.* How as a symbol of magnitude?

A. Thy righteousness is like the great mountains; thy judg-

ments are a great deep: O Lord, thou preservest man and beast. Psalms xxxvi. 6.

39. *Q.* How are they named as a source of hope and help?

A. I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth. Psalms cxxi. 1, 2.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 7.

The superintendent reads or recites:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isa. ii. 2, 3.

The pastor adds:

Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. Jer. iii. 23.

Yet have I set my King upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Psalms ii. 6, 7.

The assembly responds:

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. Acts xiii. 33.

All join in a closing hymn :

I'm trying to climb up Zion's Hill,
For the Saviour whispers, "Love me."

[*Singing Pilgrim, p. 27.*

It will be well to have a map of Palestine before the assembly, on which the leader shall point out the several mountains as they are named. Or he can sketch rudely the outlines of the Holy Land on the blackboard, filling in the mountains in their proper places as they are mentioned. In doing this he can question the assembly as to the locality of the several mountains, to bring out the scholars' knowledge of Bible geography.

LESSON XII.

MUSIC AND MUSICAL INSTRUMENTS OF THE BIBLE.

[Arranged from a lesson by Mrs. McCall.]

An appropriate opening passage is Psalms cxlviii., to be read responsively.

For hymns, either of the following will answer:

Who shall sing if not the children?
Did not Jesus die for them?
[*Golden Chain, p.* 14.

Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise.
[*Am. S. S. Hymn Book, p.* 49.

The leader should call attention to the fact that, the Bible references to these instruments being brief and merely incidental, it is not easy to ascertain just what instrument was meant by a particular Hebrew word; hence there are various opinions as to the style and form of a number of these. He may call out by questions the fact that these instruments are divided into three classes: 1. Stringed instruments; 2. Wind instruments; 3. Instruments of percussion. The blackboard may aid him in showing differences in these.

GENERAL EXERCISES.

1. *Question.* Where did music have its origin?

Answer. When the morning-stars sang together, and all the sons of God shouted for joy. Job. xxxviii. 7.

2. *Q.* Who was the inventor of musical instruments?

A. Jubal: he was the father of all such as handle the harp and organ. Gen. iv. 21.

3. *Q.* Will you name any stringed instruments mentioned in the Bible?

A. I will also praise thee with the *psaltery*, even thy truth, O my God: unto thee will I sing with the *harp*, O thou Holy One of Israel. Psalms lxxi. 22.

4. *Q.* Can you name another of this class?

A. Take thou away from me the noise of thy songs; for I will not hear the melody of thy *viols*. Amos v. 23.

5. *Q.* Do you recall another?

A. The sackbut.

Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, *sackbut*, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image. Dan. iii. 10.

6. *Q.* What wind instrument can you name?

A. And the sons of Aaron, the priests, shall blow with the *trumpets:* and they shall be to you for an ordinance for ever throughout your generations. Num. x. 8.

7. *Q.* What other of this class do you recall?

A. With trumpets, and sound of *cornet*, make a joyful noise before the Lord the King. Psalms xcviii. 6.

8. *Q.* Do you remember another?

A. My harp also is turned to mourning, and my *organ* into the voice of them that weep. Job xxx. 31.

9. *Q.* Yet another?

A. Ye shall have a song, as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth

with a *pipe* to come into the mountain of the Lord, to the mighty One of Israel. Isa. xxx. 29.

10. *Q.* Do you remember yet others of this class?

A. Flute and dulcimer.

Now, if ye be ready, that at what time ye hear the sound of the cornet, *flute*, harp, sackbut, psaltery, and *dulcimer*, and all kinds of music, ye fall down and worship the image which I have made, well. Dan. iii. 15.

11. *Q.* What instrument of percussion can you mention?

A. Asaph made a sound with *cymbals*. I. Chron. xvi. v.

12. *Q.* What other?

A. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with *timbrels* and with dances. Judges xi. 34.

13. *Q.* What other?

A. He hath made me also a by-word of the people; and aforetime I was as a *tabret*. Job xvii. 6.

14. *Q.* Yet another?

A. In that day shall there be upon the *bells* of the horses, Holiness unto the Lord. Zech. xiv. 20.

15. *Q.* Of what wood were these instruments made?

A. And David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. II. Sam. vi. 5.

And the king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day. I. Kings x. 12.

16. *Q.* Of what metals?

A. And the Lord spake unto Moses, saying,

Make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps. Numb. x. 1, 2.

So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass. I. Chron. xv. 19.

17. *Q.* Were they ever made of other material?

A. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. Josh. vi. 4.

18. *Q.* What is the evidence that music formed an important part in the religious worship of the Jews?

A. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. I. Chron. xiii. 8.

And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

And all the congregation worshiped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished. II. Chron. xxix. 27, 28.

19. *Q.* Is there any evidence that music had also a place in idolatrous worship?

A. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. Dan. iii. 7.

20. *Q.* Was music employed at seasons of general or national rejoicing?

A. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Ex. xv. 20, 21.

21. *Q.* Is there mention of its use in welcoming victorious chieftains?

A. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. I. Sam. xviii. 6, 7.

22. *Q.* Had it a place on the occasion of the departure of friends?

A. Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? Gen. xxxi. 27.

23. *Q.* Was it employed in rejoicing over the return of friends?

A. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. Luke xv. 25.

24. *Q.* What mention is made of its use at the coronation of a king?

A. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

And all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. I. Kings i. 39, 40.

25. *Q.* What passages go to prove that refraining from music indicated sorrow and sadness?

A. By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land? Psalms cxxxvii. 1–4.

The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. Isa. xxiv. 7, 8.

26. *Q.* What mention is made of the calming power of music over the disturbed spirit?

A. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. I. Sam. xvi. 23.

27. *Q.* What instance is given of Elisha's desiring the aid of music when he sought inspiration of God?

A. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. II. Kings iii. 14, 15.

28. *Q.* Is music named as an appropriate mode of expressing Christian joy?

A. Is any merry? let him sing psalms. James v. 13.

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. v. 19, 20.

29. *Q.* What reason have we for believing that Jesus joined in singing?

A. And when they had sung an hymn, they went out into the Mount of Olives. Matt. xxvi. 30.

30. *Q.* What is the evidence that there will be music in Heaven?

A. As well the singers as the players on instruments shall be there. Psalms lxxxvii. 7.

And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Rev. xv. 2, 3.

31. *Q.* Who are to join in the "new song" in Heaven?

A. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. Rev. xiv. 2, 3.

The entire assembly, rising, join in reciting Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

The exercises close with singing:

Shall we sing in heaven for ever—
Shall we sing? shall we sing?

[*Golden Chain, p.* 34.

SERMONS IN BIBLE LANGUAGE.

Another approved style of general biblical exercises for the children's service is a sermon exclusively in Bible language. The skeleton, or plan, of a sermon is prepared in advance—the text and general heads or divisions of its treatment being announced to the school. These heads are then assigned to particular classes, or to individual scholars, for Bible illustration or enforcement. On the concert Sabbath, after ordinary opening exercises, the pastor or superintendent announces the text, the general heads are then stated by the teachers, in course, and the proofs or illustrations are recited consecutively by the scholars. Thus an important Bible truth is presented, and an elaborate sermon preached, all in the words of inspired wisdom.

with the attractiveness and variety of different children's voices, and with the impressiveness and authority of Holy Writ.

The text may be shown stenciled on the "song-roll," or illuminated on a muslin banner, or it may be displayed on the blackboard, with the sermon synopsis added, point by point, as the recitation progresses. The exercise may be broken by the occasional singing of a verse or two of an appropriate hymn, and enlivened by illustrations or explanations, according to the judgment of the leader.

The idea of this exercise is capable of indefinite expansion, and by an ingenious Bible student and lover of the truth can be made uniformly pleasing and profitable. It furnishes every opportunity for preaching the great doctrines of the Gospel afforded by the ordinary uninspired sermon, while divine precept, parable, narrative, promise and poem, may be brought out separately in their beauty and power, or introduced as aids in unfolding and enforcing other great truths.

The following lessons are kindly furnished as specimens of this class of exercise, by Rev. J. Aspinwall Hodge, pastor of the Presbyterian Church, Hartford, Ct., who has been peculiarly successful in its use with the children of his parish, and has accumulated in such labor a large variety of sermons of this peculiar character.

LESSON XIII.

THE GOOD SHEPHERD.

As an appropriate Scripture reading with this lesson, I. Samuel xvi. 1–13 is named.

For hymns, either of the following may be used:

The Lord my Shepherd is;
I shall be well supplied.
[*Am. S S Hymn Book, p.* 75.

See Israel's gentle Shepherd stand,
With all engaging charms.
[*New Golden Chain, p.* 97.

Saviour, like a shepherd, lead us;
Much we need thy tender care.
[*Song Flowers, p.* 5.

I AM THE GOOD SHEPHERD. THE GOOD SHEPHERD GIVETH HIS LIFE FOR THE SHEEP. John x. 11.

I. *Who is this Shepherd?*

1. Jesus is our Shepherd.

The Lord is my shepherd; I shall not want. Psalms xxiii. 1.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Psalms lxxx. 1.

And I will set up one Shepherd over them, and he shall feed them, even my servant David. Ezek. xxxiv. 23.

And David my servant shall be king over them: and they all shall have one shepherd. Ezek. xxxvii. 24.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David. Rev. xxii. 16.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. I. Pet. ii. 25.

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. Heb. xiii. 20.

2. Jesus is our good Shepherd.

I am the good shepherd. John x. 14.

O taste and see that the Lord is good: blessed is the man that trusteth in him. Ps. xxxiv. 8.

Truly God is good to Israel, even to such as are of a clean heart. Ps. lxxiii. 1.

And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Luke xviii. 19.

II. *How does Jesus behave towards his sheep?*

3. Jesus knows his sheep.

I am the good shepherd, and know my sheep, and am known of mine. John x. 14.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. II. Tim. ii. 19.

To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. John x. 3.

4. Jesus loves his sheep.

He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa. xl. 11.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Jer. xxxi. 3.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John xiii. 34.

Now, before the feast of the passover, when Jesus knew that

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. John xiii. 1.

5. Jesus feeds his sheep.

I will feed my flock, and I will cause them to lie down, saith the Lord God. Ezek. xxxiv. 15.

He shall feed his flock like a shepherd. Isa. xl. 11.

He shall feed them, and he shall be their shepherd. Ezek. xxxiv. 23.

He maketh me to lie down in green pastures: he leadeth me beside the still waters. Psalms xxiii. 2.

6. Jesus protects his sheep.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jer. xxxi. 10.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Ezek. xxxiv. 12.

And they shall never perish, neither shall any pluck them out of my hand. John x. 28.

7. Jesus giveth his life for the sheep.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. John x. 15.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. liii. 5.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13.

III. *How do the sheep behave towards Jesus?*

8. The sheep belong to Jesus.

I have manifested thy name unto the men which thou gavest

me out of the world: thine they were, and thou gavest them me. John xvii. 6.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Mal. iii. 17.

My beloved is mine, and I am his; he feedeth among the lilies. Cant. ii. 16.

9. The sheep know Jesus' voice.

I am the good shepherd, and know my sheep, and am known of mine. John x. 14.

For they know his voice. John x. 4.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.

10. The sheep love Jesus.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Psalms xxiii. 4.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. Psalms lxxiii. 25.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? Cant. i. 7.

11. The sheep follow Jesus.

My sheep hear my voice, and I know them, and they follow me. John x. 27.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him. John x. 4.

These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. Rev. xiv. 4.

IV. *How do the sheep behave towards others?*

12. They do not know others.

All that ever came before me are thieves and robbers: but the sheep did not hear them. John x. 8.

A froward heart shall depart from me: I will not know a wicked person. Psalms ci. 4.

13. They will not follow others.

And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. John x. 5.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. John vi. 68.

V. *How do others behave towards the sheep?*

14. They hate the sheep.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. John xvii. 14.

Marvel not, my brethren, if the world hate you. I. John iii. 13.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 19.

15. They tempt the sheep to wander from Jesus.

For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. Jer. v. 26.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. Prov. iv. 16.

16. They seek to destroy the sheep.

The thief cometh not, but for to steal, and to kill, and to destroy. John x. 10.

Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. Isa. lix. 7.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. I. Pet. v. 8.

VI. *What results from these efforts of others?*

17. The sheep sometimes wander from Jesus.

And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Ezek. xxxiv. 5, 6.

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isa. liii. 6.

18. The sheep sometimes are wounded.

But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. John x. 12.

For she hath cast down many wounded; yea, many strong men have been slain by her. Prov. vii. 26.

My flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock. Ezek. xxxiv. 8.

VII. *What results from the love of Jesus for his sheep?*

19. Jesus seeks and brings back the wanderers.

For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out.

I will seek that which was lost, and bring again that which was driven away. Ezek. xxxiv. 11, 16.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Jer. xxiii. 3.

20. Jesus heals the wounded sheep.

I will heal their backsliding, I will love them freely. Hos. xiv. 4.

And will bind up that which was broken, and will strengthen that which was sick. Ezek. xxxiv. 16.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Luke iv. 18.

21. Jesus brings all the sheep at last to a safe and happy fold.

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John x. 28.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. Ezek. xxxiv. 14.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. Psalms xxxvi. 8.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. vii. 17.

In the two following lessons only the plan of the sermons is given. The scholars and teachers may be left to select appropriate texts in proof or illustration of the subdivisions assigned to them; or the leader can find fitting Scripture passages, and give out their references in advance.

LESSON XIV.

GOD'S LOVE.

GOD COMMENDETH HIS LOVE TOWARD US, IN THAT WHILE WE WERE YET SINNERS, CHRIST DIED FOR US. Rom. v. 8.

I. *The strength of God's love for us.*

1. God's love is greater than that of friend for friend.
2. Bible illustration of the love of friends.
3. God's love is greater than that of parents for children.
4. Bible illustration of parental love.
5. God's love is greater than the love of a brother.
6. Bible illustration of a brother's love.

II. *The character of God's love.*

7. God's love provides for us.
8. God's love defends us.
9. God's love is unchangeable.
10. God's love is undeserved by us.
11. God's love is unwilling that we should perish.
12. God loved us while we were yet sinners.
13. God's love sent Christ to die for us.

III. *Our duty in view of God's love.*

14. We ought to love God.

IV. *The proof of our love for him.*

15. If we love God we shall serve him.

LESSON XV.

JESUS OUR EXEMPLAR.

LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS. Phil. ii. 5.

I. *Jesus furnishes an example unto us.*

1. How did Jesus behave towards God?
2. How did Jesus behave towards his parents?
3. How did Jesus behave towards children?
4. How did Jesus behave towards the poor?
5. How did Jesus behave towards the ignorant?
6. How did Jesus behave towards the suffering?
7. How did Jesus behave towards his friends?
8. How did Jesus behave towards his enemies?
9. How did Jesus behave towards sinners?
10. How did Jesus behave towards his disciples?
11. How did Jesus behave towards those who would not believe?
12. How did Jesus behave when tempted?
13. How did Jesus behave when afflicted?
14. How did Jesus behave when insulted?
15. How did Jesus behave when dying?

II. *How we can follow the example set us.*

16. How can we have this mind which was in Christ Jesus?

ILLUSTRATIONS OF CLASS MOTTOES.

It is quite common for Sunday-school classes to adopt special names, with appropriate Scripture texts as mottoes. By these names the classes are often known as auxiliary branches of the Missionary Association of the entire school. Sometimes the classes have banners on which are inscribed these names and mottoes, or illuminated cards giving the texts and titles are suspended on the school-room walls, above the class-seats.

The following are named as specimens of this style of class names and mottoes:

CROWN SEEKERS.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12.

CHEERFUL GIVERS.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. II. Cor. ix. 7.

SOLDIERS OF THE CROSS.

Thou therefore endure hardness, as a good soldier of Jesus Christ. II. Tim. ii. 3.

CASKET OF JEWELS.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Mal. iii. 17.

THE UNITED BAND.

Two are better than one; because they have a good reward for their labor. Eccl. iv. 9.

YOUTHFUL DISCIPLES.

We love him, because he first loved us. I. John iv. 19.

A profitable exercise is the illustration of these class mottoes by Scripture texts. Two or three of them may be thus illustrated as an entire exercise for a concert Sabbath, or one of them may be thus presented at the close of an ordinary school session, or in connection with a sermon or address to the children on any special occasion.

John B. Smith, superintendent of the Congregational church Sunday-school, at East Hartford, Conn., has arranged many of these exercises. Specimens of his work are given in the next two lessons.

LESSON XVI.

BIBLE LOVERS.

Class Motto. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John v. 39.

The motto is first recited by the entire class.

The superintendent asks:

Why search the Scriptures?

The class replies:

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. Psalms xix. 7–9.

Superintendent. Will you give some illustration of this Scripture searching?

Class. It is said of the Jews in Berea:

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts xvii. 11.

Superintendent. What came of this?

Class. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. Acts xvii. 12.

Superintendent. Has the teacher anything to say of this searching for Scripture truths?

Teacher. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward. Psalms xix. 10, 11.

Superintendent. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. ii. 7.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door-posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. Deut. xi. 18–21.

The pastor adds:

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. James i. 22–24.

The school joins in singing:

Thank God for the Bible! 'tis there that we find
The story of Christ and his love.

[*Am. S. S. Hymn-Book, p.* 98.

LESSON XVII.

WORKERS FOR JESUS.

Class Motto. He that winneth souls is wise. Prov. xi. 30.

Superintendent. How are souls to be won?

Answer No. 1. By having in us the life and light of Christ.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. ii. 15.

Answer No. 2. By earnest entreaty.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II. Cor. v. 20.

Answer No. 3. By faithful, consistent living.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. I. Tim. iv. 16.

Answer No. 4. By united prayer.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Matt. xviii. 19.

Superintendent. What are the motives to, or rewards for, this work for souls?

Teacher. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Jas. v. 20.

Superintendent. And they that be wise shall shine as the

brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

All join in singing:

Brother, you may work for Jesus. [*Singing Pilgrim, p.* 91.

SUGGESTIONS TO THE LEADER.

All the foregoing lessons are published originally in this volume, none of them having previously appeared in print. Quite a number of similar exercises suitable for the children's Bible service have, however, been published from time to time in the various Sunday-school periodicals in our land. An interesting series on the natural history of the Bible, with rhymed questions and opening and closing stanzas, from the pen of Mrs. Mary B. C. Slade, has appeared in the Sunday-school Teacher, of Chicago. Recitations arranged for a given number of voices, on themes like the Holy Land and the Holy City, with texts and hymns appropriately interchanged, have been presented in the Sunday-School Journal, of the Methodist Episcopal Church. A number of topical lessons, coming fairly within the limits suggested in this work have been published in the Sunday-School Times, and some of them reprinted separately; but no collection of such Bible lessons has, it is believed, been given until now to the public.

It is not supposed that schools will be alike pleased with all the exercises given herewith; but enough can perhaps be found by each school to complete a monthly series for a year,—at the end of which time another such collection is likely to follow this.

These lessons are generally quite long, yet not too long for a full service in a large and well conducted school. All can, however, be easily shortened by the judicious omission of proofs or points of the respective themes, and some can be divided to make two or three lessons for small schools, or for partial services.

Illustrations may be freely used in connection with any of these lessons—in some of them to decided advantage. It has not been deemed necessary to insert these in their places, since so much depends in this department on the taste of the leader and the peculiar circumstances of the school. References are, however, repeatedly made to such volumes as will supply appropriate material of this kind.

The selections for Bible readings and the hymns given with each lesson are only to indicate the proper character of such portions of the service: it is not supposed that they will in all cases be adopted. The hymns are taken from various books in more or less general use, to show that in almost any approved collection fitting selections may be found.

In many instances a portion of a Bible verse is used as a better response to the question asked than the whole verse would prove. In such cases, where this book is not available to the scholar, the teacher should be careful to designate in advance the precise portion to be committed to memory. This will necessitate a preliminary examination by the teacher of each part assigned to his or her class for recitation.

Children in the Temple.

NOTICES FROM THE PRESS.

From the S. S. "Times."

It is a new and needed thing in Sunday-school literature, and the author has done a grand good service to his many fellow-workers who have been long wanting just such a manual. The painstaking accuracy of the author, his fidelity and industry in harvesting the whole field, his choice exercises full of pure scripture words, his admirable selections of outlines of blackboard and other specimen lessons, and addresses to children from representative Sunday-school men, his thorough and thoughtful historical review of the whole subject of children's worship, with valuable notes and many other peculiar excellencies, combine to make it the first as it will be a lasting *Standard* on the subject to which it is devoted. The book is singularly valuable. As a piece of authorship it is unusually conscientious and faithful. No teacher's or pastor's or superintendent's library is at all furnished without it.

From the National Baptist, Phil'a, Pa.

The range here stated is covered in a masterly manner. Every pastor, superintendent, or officer of other grade who has to do with the masses of children, will find himself greatly aided by his "help." We have many books on the details of Sunday-school work, but this fills a hitherto neglected field.

From the Congregationalist.

It promises to be by far the most valuable contribution to Sabbath-school literature which we have ever seen.

From the Christian Advocate, Cincinnati, O.

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From the Advance.

Chaplain Trumbull's capital Sunday-school book, "Children in the Temple," is having a great run, and well deserves it. Why do not Sunday-schools see that their officers are provided with such hand-books, if it is too much of a tax on themselves to pay for them. It is full of useful hints for teachers, superintendents, and pastors, and combines the experience of a large circle of successful workers.

From the Presbyterian.

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From the Christian Intelligencer, New York.

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